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AN  
ANSWER TO FOOLS;  
AND  
A WORD TO THE WISE.

ADDRESSED TO  
THE REVEREND MARIA DE FLEURY,  
JOHN RYLAND, AND CO.

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By WILLIAM HUNTINGTON, S.S. K  
MINISTER OF THE GOSPEL, AT PROVIDENCE CHAPEL; AT MONK-  
WELL STREET MEETING; AND AT HORSLEYDOWN.

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UPRIGHT MEN SHALL BE ASTONISHED AT THIS, AND THE INNO-  
CENT SHALL STIR UP HIMSELF AGAINST THE HYPOCRITE. JOB,  
xvii. 8.—GIVE A PORTION TO SEVEN, AND ALSO TO EIGHT.  
ECCL. xi. 2.

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L O N D O N :

Printed for G. TERRY, Bookfeller, N<sup>o</sup> 54, Paternoster Row; J. DAVID-  
SON, N<sup>o</sup> 7, Postern Row, Tower Hill; J. BAKER, N<sup>o</sup> 226, Oxford Street;  
and T. JAMES, N<sup>o</sup> 53, Tooley Street, Southwark. Sold, also, at Pro-  
vidence Chapel; at Monkwell Street Meeting, every Tuesday Evening;  
and at Horsleydown, every Thursday Evening.

M D C C X C II.

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# P R E F A C E.

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TO MARIA AND CO.

REVEREND AND DEARLY BELOVED,

I Have received your Treatise, intituled—  
“ *A Farewell to Mr. Huntington.*”—And in that I  
see your last dying speech and confession as a cor-  
respondent. Love, violent hot, is soonest cold.  
Did I solicit your favour, your affections, or any  
correspondence with you, at the first? By no means.  
You wrote to me once and again. I treated you  
with some silence, and afterwards with an abrupt  
answer; not willing to be “ravished with a strange  
“ woman:” till, *with an impudent face, you saluted*  
*me* from the press, and by twopenny pamphlets  
pursued me in the publick streets; till your much  
fair speech caused me to yield to answer you, and  
the flattering of your lips forced me into a contro-  
versy with you. And now you take a *Farewell*.

Maria has acted as some people do, who condemn a good trade because they have been bankrupt in it. All the time Maria's pamphlets went off, there was no person worthy of an address but the reverend Mr. Huntington, minister of the Gospel; but, now her trade fails, she makes me contemptible, and quite beneath her notice. The candour is now all turned into gall, and the philanthropy into hemlock. However, if she has done with me, I have not done with her. She began, and I am determined to finish—for discovering of a hypocrite is a good work, and I hope not to be weary in well-doing. Therefore I shall examine this Piece, and return an Answer suitable to the contents; and such an Answer as the Author's back calls for—for "a fool's lips enter into contention, and his back calleth for strokes."

I am,

Rev. and dear MARIA and Co.

Faithfully yours—to discover you,

WM. HUNTINGTON.

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AN  
ANSWER TO FOOLS;  
AND  
A WORD TO THE WISE.

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QUOTATION.

"THERE is nothing personal in my Book, as to  
" any living characters."

ANSW. This is true. There is not the personal character, in your book, of any one creature, either in heaven above, or in the earth beneath, or in the waters under the earth; neither of angel nor spirit, saint nor sinner, brute nor devil. And what the *Reviewers* have said of your Book, is true—That there are no such characters, no such Antinomians, to be found, as are there described.

QUOT. "It is possible that more than one, or one hundred persons, may find their own sentiments exploded, and  
" their own characters drawn, in this Piece."



ANSW. Though Maria owns there is nothing personal as to any living characters, yet a hundred living persons have found their characters drawn in her book; I cannot, for my own part, find out one character in it. There are several monsters, but no creature likenesses. There is a saint mentioned, with *his grace in captivity to sin*. There is an Arminian half described, but he is called an *Antinomian*. There is a church mentioned like the *moon in sanctification*, but the real church has got the moon under her feet. There is a triumphant believer mentioned, and *Faith gives him his victory*. Faith is represented as *cutting a sinner off his old stock* in one place, and *working vital union in him* in another. And there is *Scanderbeg* mentioned, but nothing described save *his arm and his sword*. Therefore, who these hundred persons there drawn can be, I cannot tell: but this I know, that there is not one of them alive at this time in England. If Maria was open to conviction, she would own her characters a fiction, and her assertions a contradiction: but *women*, as well as *pigs*, love to run their own way, and will make a terrible noise if an attempt be made to stop them—so we must go on.

Quot. "This has been particularly the case with Mr. William Huntington and Mr. Jones: they have met with their own likenesses so strong and picturesque, that they start at the resemblance; and each one cries out, "This is me!"

ANSW.

ANSW. *Let another praise thee, and not thy own mouth. Let thy own works praise thee in the gate.* However, my *ugly face* has hitherto baffled every artist that has attempted a likeness of it: but Maria has attempted a likeness of the inward state of my mind; and I think that my heart is as puzzling to a hypocrite as my face is to an artist. A hypocrite can no more delineate a sinner saved, than a bat can pourtray an eagle flying in the face of the sun. But Maria will insist upon it, that she has hit a likeness. For my own part, I would not wish to be positive in this matter, though I am better acquainted with Mr. Huntington's cast than most men are. Let us consider the outlines that Maria has drawn. She has called me a minister of the Gospel, and a liar; a Christian, and a conjuror; a partaker of grace, and a graceless person; an Antinomian, and a diviner; a rancorous person to men, and yet *familiar with the devil*, or a dealer in *black and magic art*. Now, though I am no judge of pictures, yet I think that no antiquarian in the world will allow, if he is led by unbiassed reason, that all these lines can meet together in any one likeness. Wonderful are the changes that I have passed under since I have been in the metamorphosing hands of this mistress of arts; and what she will make of me next, I know not, unless she turn me into a *muscle*, and carry me in a basket; or into a *penny whistle*, and sell me at Bartholomew Fair.

Quor. "Mr. Jones says, he has good grounds for concluding this book is aimed at him. "No," says Mr. Huntington, "it is a *dreadful great bolus* intended to choak me."

AnsW. I seldom make any use of quack medicines; for I believe quack doctors in physick, and quack doctresses in divinity, have ruined the bodies and souls of thousands, and have drowned themselves in destruction and perdition by so doing, and for nothing in the world but to get an idle penny. I have no doubt but Maria's pride, as a prophetess, would rather *choak* me with a bolus, than suffer me to take off any of her proud flesh, pierce the skin of her profession, or admit any salutary composition to her bleeding conscience. But, as many have tried to poison me, I am very careful what I commit either to stomach or conscience. I apply nothing that comes from Maria's hands, nor even eat a *black pudding*, unless I know who made it. I am no friend to fortune-tellers, *men-milliners*, or *women-clergy*; for I believe the devil is the sole master of all such.

Quor. "Now, whether the book was aimed at Mr. Jones, or designed as a *bolus* to Mr. Huntington, I can assure the public, that neither of these gentlemen have been injured by it in the least: they are both in good health and spirits."

AnsW. A sufficient proof that the patients had better skill in drugs than the Lady of the faculty;  
and



and more wisdom too, seeing they preserved their health when a plot was laid to choak them for the sake of a trifle of money. Mr. Ryland promised in public, that he had prepared a *pill* for me; and would give me a *bolus*, if that did not do. But then I did not know that they were to be pounded in Maria's mortar, or sent out in her gallipot, till I saw her name on the label; and then I treated them with all the contempt that they deserved; never dreaming that a physician would covet the sanction of a woman, or that a master of arts would defy his antagonist under the pitiful patronage of a *parish* girl.

Quot. "And, as a proof of this, they have each of them published an answer, and defended their cause as well as they are able."

AnsW. I am glad that the cause of truth is counted mine, and that I am considered as a co-worker with Him who pleads his own cause against those who "bring forth their strong reasons against the King of Jacob."

When a hypocrite becomes a plaintiff, and a believer the defendant; when blind guides are made counsellors, and carnal reason draws the process; when pride and deceit are the parties aggrieved, and the truth of the Gospel the aggressor; when the Law is made the only rule of life, and the appeal is made to a candid world; there is never any doubt but the believer in Christ will carry the suit, so as  
to

to come off with a conscience to God, and a countenance to men. And, as to the applause of the world, and the seeking honour one of another, we leave that to *Paulus* and *Maria*, who *cannot believe*.

QUOT. "In making a few remarks upon their publications, I mean to be as concise as possible."

ANSW. The reason is, *Maria* has squeezed out all the contents of her press. She has lately published a *Journey to Endfield, &c.* which must have greatly exhausted both her matter and intellects. Let her take another *tour* to the same place, and go part of the way by *Lee river*, and the rest by land-carriage; and, at her return, publish both the voyage and the journal—it may be edifying to poor creatures like us, who seldom go out of the smoke of the chimney; and who know so little of the religion, customs, and manners, of the people of foreign countries! Useful writers should not be too *concise*. *Maria's* productions may serve as *lark-lines*, to entangle many a reprobate in a profession; as a *shoeing-born*, to draw many an impostor to act upon the stage of *Zion*; and as a *smoothing-plane*, to finish the education of many "who are ever learning, but never able to come to the knowledge of the truth." Besides, there may be other poor girls in the rising generation, who may wish to mump a livelihood by a religious profession, (without stooping to the menial drudgery of a servant) as well as *Maria*. Numbers

bers have attempted this in the days of old; as Judas, Simon Magus, Demas, Ananias, and Sapphira: however, they all failed, but Maria has succeeded—a proof of her good sense; and it is a pity that such a fund of good sense should die with her. Maria's instructions to me have neither been unseasonable nor unprofitable; for I had never known what a *stage-player*, in the Greek tongue, had meant; had it not been for an old mistress of mine in the coal trade, and a long correspondence with my dear Maria; so that every where, and in all things, I am instructed. I know how to abound with governesses, and how to make shift without them.

Quot. “The *love of truth*, and *sense of duty*, constrain me once more to take up my pen upon this subject.”

AnsW. A sense of *duty* has constrained Maria to take up her pen: but where is the *command* that requires this duty from Maria? God says—“I suffer  
“not a woman to teach, nor to usurp authority over  
“the man, but to be in silence, as also saith the  
“Law.” Indeed, the Lord saith—“As for my  
“people, children are their oppressors, and women  
“rule over them; they which lead them cause them  
“to err, and destroy the way of their paths,”  
(*Isa.* iii. 12.) which is verified in Maria. But,  
then, this *rule of women* is usurped. Neither God,  
nor his word, call Maria to this *duty*, but tell her



to hold her tongue; therefore Maria's constraint to this branch of *duty* can only come from the devil. Let her not start at the name of her master; I say, from the devil, who takes her captive at his will: while pride constrains her to display the rebellion which dwelt first in her grandmother *Athaliah*, and the clerical authority of her mother *Jezebel*; and which, I am persuaded, both meet in this Reverend *Maria* also. "It is a small matter," says Paul, "that I should be judged of man's judgment." But I cannot call mine a *small*, but a bulky, *matter*; for mine is not the judgment of a man, but of a *woman*. I have heard of a Pope Joan in the Papal Chair; and I have seen a thing that wears petticoats in Moses's seat, who says much, and does nothing. I have received various *mandates* and *womandates*. But—

Quot. "Mr. Huntington is too high-spirited, &c. he "disdains to be bound in the *trammels of good-sense*, &c. "*Truth* cannot bind him in her *chains*."

Ans. This is true. The wisdom that comes from above to God's saints is too high for a fool, he cannot attain unto it; and good-sense is too dear to be spent upon foolish women, whose mouths must be stopped, and who are to be answered according to their folly. And as for the CHAINS of Truth, we leave them for Maria and her fellow-prisoners.

prisoners. The free-born sons of Zion never wish to exchange the Saviour's easy yoke for the fetters of a convict. *God bringeth out those that are bound with chains; but the rebellious dwell in a dry land.* Give us the *corde* and *bands*, but keep the *trammels* and *chains* to yourselves.

QUOT. "A character sunk so low as this is truly contemptible; and falls so far beneath one's notice, that nothing but a love of the Truth could induce me to take up my pen once more against such an opponent."

ANS. It was Maria's own choice to take notice of me at first; for I was determined never to take any of her: and it is still my desire, not only to appear contemptible to Maria, but to every one of her associates; for I know the religion of many of them, and that it has no affinity with that which the Lord wrought in me, either in *root* or *fruit*, *heart* or *life*. But the real truth is, that my dear and reverend Maria has not gained that idle penny by Mr. Huntington that she expected; and so she holds the commodity in contempt. And as for truth, Maria might just as well tell me, that a blind man loves *crimson colour*, and a dead man *Milton oysters*; as to tell me, that she *loves the truth*. Truth has a reviving and renewing power in it, which she never felt; and a beauty in it, which she never saw. I pay no regard to a person's professing

sing a *love to truth*, unless Truth confess a love to them. It is not enough to praise the Truth, *but to have praise of the Truth.*

QUOT. "However, I can assure the public, that this shall be the last time I will exercise their patience, and my own, in hunting Mr. Huntington out of the *quagmires of deception*, the *false coverts*, the *refuges of lyes*, under which he is constrained to hide."

ANSW. I will make no such rash vows. Maria began, and I am determined to finish. If her patience is worn out, mine is not: if she is offended, I burn not. "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, instructing those that oppose themselves." I know God has sent men to hunt his chosen people out of the holes of the rocks, *Jer. xvi. 16.* And if he has sent Maria to be a cunning hunter, a woman of the field, I have no objection; let her pursue the chace, and not be weary in well-doing. But let me presume, for once, to dictate to my governess. *Quagmire*, in Scripture language, does not mean *deception*, my dear Maria. Sticking fast in the *horrible pit*, and sinking *in the miry clay*, mean *despair*, or *despondency*, when the soul is quickened to feel it's corruption, and sinks into self-despair of ever finding any solid foot-hold or foundation in the performances of fallen nature. And a *refuge of lyes* is



is the starting-hole of those persons who talk of the Gospel, and yet make the Law their *rule* by which they hope to *live*: they seek righteousness, as it were, by the works of the Law, and so stumble at that stumbling-stone. The *table* of the Law *becomes a snare unto them*; and the Gospel, that is *for our welfare*, *becomes a trap*. This is Maria's refuge; and where God sends a strong delusion, I never expect to break it.

QUOT. "It is my intention to take a last farewell of him  
"in these strictures."

ANSW. I have no ground to believe that we were ever made one in the antient settlements of eternity. I never would have any intimacy with you in time. We have never found any union, either in spirit, practice, or principle, in this world; and, it is to be feared, we shall feel no more in the next than there is between sheep and goats.

QUOT. "Unless Divine Grace should make a wonderful change in him."

ANSW. The change on my side is too great already to allow of any fellowship with the unfruitful works or workers of darkness, only to reprove them. Besides, "a new-man, or a principle of grace, that is  
"taken captive by sin," such as Maria describes,  
would

would make no change in me for the better, but for the worse. I expect grace to subdue my sin, instead of being a captive to it.

Quot. "And remove far from him the way of *lying*, which, *I am sorry to say*, at present seems as natural to him as to breathe."

Ans. Maria is the first that has brought this charge—and I am sorry to see such a morsel of *candour* break through all her *patent* trammels of good manners. I fear Maria's philanthropy will be found upon trial to be nothing but a cockatrice egg; and I think another crush or two will make it break out into a viper. However, I shall turn these tables upon Maria herself before I finish this piece.

Quot. "And enable him not only to preach the Gospel, but to give substantial proof that he is influenced by the Spirit of the Gospel."

Ans. All along the doctrine that I preach has been traduced (by this Maria) as Antinomianism and licentiousness; and now she calls it *Gospel*. In the last quotation she would have nothing farther to do with me, "Unless Divine Grace should make a wonderful change;"—in which she represents me graceless: and now she calls upon me to give substantial proof that I am influenced by the Spirit of

of the Gospel; which is what a graceless man can no more do than graceless Maria herself.

QUOT. "Should this be the case, and I live to see it, he may very likely *hear from me again*. It would give me the *greatest pleasure*; and I would be one of the *first to congratulate him on so excellent and desirable a change*."

ANSW. I believe that you both wish and desire a change; for I know that a child of God is a living dagger to a hypocrite: and such characters would be glad to make a saint just as vile as themselves. And sure I am, that a dreadful change for the worse must take place on me, before any congratulation could be received from such hands. I must get into a far country, and join myself with the citizen of it, waste my substance with riotous living, and spend all upon harlots, before I could feed such swine, or sit down to feed with them. And I think I have given ample proof of this some years ago, when Maria's *hostess* came five or six times repeatedly into the vestry in the city, to invite me to her house; which she did, till I was obliged to break through the trammels of good manners, and tell her abruptly, that I would not spend my time in gadding after a parcel of old women; for I know a society of hypocrites, who can do nothing but sin, are very fond of getting a tool called a *minister* into their class, to give sanction to their wickedness, that

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they



they may carry on their works of darkness with a better grace; and by being visited by a supposed minister of Christ, they may be less suspected by the religious world. But this is no part of the ministry that I have received, and I hope never to fulfil it.

The standing crop of *carbuncles* that appeared in the face of Maria's *hostess*, give me room to suspect that she was not a *Rechabite*, or one that paid any regard to the commandment of *Jonadab*. Jer. Chap. xxxv.

QUOT. "Mr. Huntington has thought proper to address his answer to my book, to the Rev. Mr. Ryland, senior."

ANSW. And did not Maria address her answer to Miss Morton's book, to the Rev. Mr. Huntington, sinner saved? Will my governess condemn me for copying after her example, when I have acted so agreeable to her only rule of life? Does she bind burdens on others, and refuse to touch them? Does she say, and do not? And if I do the things contained in the Law, shall I not judge her who transgresses the same? As you would that men should do unto you, do ye so unto them; for *this is the law and the prophets*.

QUOT. "And chuses to consider that gentleman as the author of it, directly and repeatedly."

ANSW. No—

ANSW. No—I have represented it as coming in the natural way—from male and female; it was moulded together by a conjunction of heads. Mr. Ryland is the father of it, but Maria travelled in the birth of it, and brought it forth; and a poor little *idiot* it is, it will do little honour to the venerable parents. “A foolish child is the calamity of it’s mother, and the father of a fool hath no joy.”

QUOT. “Yet in doing this, he must have done violence to his conscience; and has asserted not only a falshood, but a *wilful* falshood.”

ANSW. Then at whose door does this falshood lay? When Maria published her first twopenny volume against me, I asked Mr. Ryland, before ten persons in the vestry, if he had not a hand in it? He declared, but not without some inward checks, that he had not. Three days after that, he acknowledged to Mr. and Mrs. Terry, at their house, that he had a hand in it. If the declaration was true, the acknowledgment was *false*; but then it lies with Mr. Ryland, not with me.

When the volume entitled, *Antinomianism Unmasked*, appeared, Mr. George King, of Aldersgate Street, asked Maria, “Does this book contain Mr. Ryland’s sentiments?” She replied, “They are Mr. Ryland’s sentiments. Mr. King has given

“ me leave to assert this, with his name, in this book.” Then of course I addressed my answer to the father of the sentiments, but not to the exclusion of the mother, who bore the birth-throes in bringing them forth. And if my calling the book Mr. Ryland’s be false, where did the falsehood originate? It was Maria that spoke it—and *when she spoke it, she spoke of her own*. I can be no more than the propagator; *she is the liar, and the mother of it*. Let Mr. Ryland disprove what he said to Mr. Terry’s face, and let Maria do the same to Mr. King—but this will never be attempted.

QUOT. “ There is no more similarity between that gentleman’s style and *mine*, than there is between *the twinkling of a taper* and the *bright beams of the sun*.”

ANSW. I never knew that Mr. Ryland had any method, manner, or style, peculiar to himself, till now. He has always appeared to me to be only the *echo* of *Joseph Allen*. His manner and matter appears to be all reflected from *his works*—and as for Maria, she *reflects* from Mr. Ryland—and the light has gathered such dimness by this treble reflection, that at last Maria acknowledges that her refutations of error are nothing but a *twinkling taper*; she might have said a *Will-o’-the-wisp*.

QUOT. “ It is impossible for me to treat it as it ought to be treated, without indulging those *flights of levity*; and, perhaps,



“ haps, stooping to make use of such language as would set me nearly upon a level with Mr. Huntington.”

ANSW. “ Wisdom dwells with Prudence, and finds out knowledge of witty inventions.” A prophet of the Lord doth sometimes indulge a little good humour, even when the worshippers of Baal are in the midst of their devotions, both *crying and cutting themselves*. Let Maria stick in the bog, and me stand upon the rock, and there will be no fear of our getting upon a *level*.

QUOT. “ While I have got truth and right reason on my side, Mr. Huntington is welcome to have all the laugh upon his.”

ANSW. God and truth must not only be of your side, but *turn your captivity, before your mouth can be filled with laughter, or your tongue with singing*. Poor souls that have got nothing about them but the *sheep's cloathing*, have little cause to laugh. They have got a guilty conscience, and a troop of despairing thoughts, inwardly preying upon their vitals, which keep them down; and if they make an effort to raise their shackled spirits out of the gloomy regions in chearful company, still *the joy of the hypocrite is but for a moment*. Yea, even in laughter, *their heart is sorrowful; and the end of their mirth is heaviness*, Prov. xiv. 13. “ But he that eats his  
B 3 “ bread

“ bread with joy, and drinks his wine with a merry heart, knowing that God accepteth his works,” his mirth is both food and physick. *A merry heart (saith Wisdom) does good like a medicine; and he that bath a merry heart bath a continual feast.*

QUOT. “ He says, “ *Wist ye not that such a man as I can certainly divine.*” Here our astonishment ceases; or, rather, “ it greatly increases. What! Mr. Huntington a *diviner*?”

ANSW. Yes: *and he hath found out the iniquity of this pretended servant of the Lord*, who would fain pass for a true prophetess: but I say—Nay, but to see the nakedness of the land she is come, not to buy corn, but to mump for bread; *and, by the life of Pbarah, she is nothing but a spy*, who comes to spy out our liberty that we have in Christ, that she may bring us into bondage,

QUOT. “ He has been, to be sure, of *various occupations*, “ This he has informed the world of long ago; but, who “ ever thought him a CONJUROR before? This is a strange “ piece of news! I don’t know how long Mr. Huntington “ has *studied the BLACK ART*: he has not informed us that. “ However, we are obliged to him for the intelligence that “ he is a *master of it*; and I presume, in the next publication, the letters M. B. A. will appear in addition to S. S. “ Many, no doubt, will stand in awe of this *sublime character*: many pens, which were about to be taken up, will,

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“no doubt, be laid down in silence; and, indeed, it may be  
 “prudent to keep out of the circle of *Mr. Huntington's* MA-  
 “GIC WAND.”

ANSW. The Reverend Maria here attempts a *flight of levity*; and takes back a little, and but little, of the *laugh* to herself, which before she granted wholly to me. However, in this branch of business I am not alone; others trade in a sort of magic as well as I. Tash-she declared to the doctor, that Mar-rat and Mac-tesh had finished seventeen bottles in fourteen days at Islington, and he feared they would kill themselves. If this be true, there must be *witches* as well as *wizzards* in the world; and that if I deal in *magic art*, such must deal largely with *familiar spirits*. I know the Goddess of Endor fetched her *spirit* out of the earth, but all do not: for some folks keep them, as doctors keep *leeches*; I mean, in a *bottle*. Witness the long score that stood a long time, for a long number of foreign, though not familiar spirits, at the end of St. Martin's-le-Grand. But what has this to do with my beloved Maria? Nothing at all. It is to whom it may concern: she is for what she calls *personal holiness*; and well she may, for such washing must clean both cup and platter. Maria is for personal holiness, I say. This sound is gone out into all the world, and there is nothing wanting on our side but faith to believe it; and if we cannot believe



what she *says* and *writes*, our faith will get no help from what she does; and, what is still more wonderful than even the picture of magic itself, is, these two venerable ladies were both, in pretence, great advocates for the holy Law of God. Yea, one of them was, at the same time, even a writer of morality, a propagator of good works, and an opposer of Antinomianism, licentious doctrines, and all loose living in persons against whom no such charge could ever be brought. Now, if truly pious Maria would know who this spirituous prophetess is, let her *divine*, as I do; let her *divine by her god*, or enquire of her neighbour. She has one god, named BELLY; and one *neighbour*, and that is the same: either of them can inform her. I have one favour to beg of *Miss De Fleury*, and that is, that she would be particular in pointing out the place of her residence in all her title-pages for the future, lest she hurt the sale of her books. Mr. Davidson, stationer, at Tower-Hill, who was so kind as to procure me *the Last Farewell to Mr. Huntington*, enquired for Maria from one end of Jewin Street to the other, without the least intelligence; till a thought struck him to *enquire at a GIN-SHOP*, and the first word of enquiry there brought out both the name of the *prophetess* and her *hostess* together. Importers of *foreign spirits*, and dealers in *familiar*, generally know one another; they are like *spiggot* and *fosslet*, one cannot do without the other; one will *peep* for the money,  
and

and the other will *mutter* about religion, in order to get it.

QUOT. " *Many pens that were about to be taken up, will no doubt be laid down in silence.*"

ANSW. Many a *goose* has run at me when I was young, and many *quills* have been shaken at me since I have been old; but I am no more afraid of the quill, than I was of the goose: the former was nothing but a noise, and the latter is nothing but a vapour.

QUOT. " However, as I have God and truth, and a good conscience on my side, I think I need not fear either *Mr. Huntington*, or his *familiar spirit*, who, I believe, resides not a hundred miles from *Paternoster Row*."

ANSW. I would charitably hope, that in this last quotation, Maria has spoken allegorically; that is, that some things are *mentioned*, and others *meant*. If, by "her God," she means what Paul calls *Belly*, no doubt but this god "is of her side;" though, even that *deity* sometimes rises up against a worshipper, that makes it sick with an abundance of *drink offerings*. And if, by "*Truth*," Maria means the chimeras of her own brain, she is right; these are chiefly of her own side, for there are but few, yea, very few to be found in all the Bible, which

which I shall hereafter endeavour to prove. As for my dear Maria's "*good conscience*," I can say nothing to; I have not wisdom enough to fathom that profound depth, nor skill enough in navigation to explore that vast expanse; "and if I have "one poor familiar spirit in Paternoster Row," the prophetess greatly exceeds me, both in number and nearness; for she has a thousand *favourite* and *familiar spirits* in every street in London, and may consult either of them whenever she pleases, for *two-pence* or *three pence* a time. And in this the prophetess has gone to the utmost of her ability; yea, and I bear her record, beyond her ability: witness the long score above-mentioned.

QUOT. "For surely, there is no *enchantment* against Jacob, nor *divination* against Israel."

ANSW. Yes there is; Joseph's divination stands on record against eight Israelites at once; and he brought them all to confess, that they were *verily guilty concerning their brother*. And I shall yet *divine* against this SERPENT, *who feigns to bite without ENCHANTMENT; for she is a BABLER in religion, and that is no better*, Eccl. x. 11.

QUOT. "Familiar spirits, I am told, are always lying spirits,"

ANSW.



ANSW. And they are sometimes *staggering spirits*; witness the *bobbling* walk from the D—r's across *Bartholomew Close*: and sometimes they are *noisy spirits*; witness *Paulus*, or J—n R——d, senior, last summer, at a coach-door, with two gentlemen, one on each side of him, at the *Yorkshire Stingo*. But these are not the *base* acts of Antinomians, though they were rather stumbling to a gentleman of our vestry, named *Randall*; nevertheless, these are good works: *this is not will-worship and neglecting the body*; no, no; “*no man ever yet hated his own flesh, but nourisheth and cherisheth it.*” The belly is a near neighbour, and a man must love his neighbour as himself. This is letting their light shine before men: this is preaching by *example* as well as *precept*.

QUOT. “Without any further introduction, I shall now, by *Divine assistance*, proceed to make a few strictures upon the *Broken Cistern and Springing Well.*”

ANSW. *Divine assistance* is never granted, to aid a rebel in the act of disobedience. “God will never cast away a perfect man, nor will he help an evil doer.” I (saith God) *suffer not a woman to teach.*

QUOT. “I shall, in the next place, shew what ideas Mr. Huntington entertains of my book, and what he says of it.”

ANSW.

ANSW. I say, the book is a turning things upside down; inverting the order of Christ and his apostles; and a rowing against the whole current of Scripture. Christ and his apostles begun with the Law, and ended with the Gospel; Maria begins with Christ, and ends in the Law. They preached the Law to sinners, to show them their lost estate; and then pointed out the Refuge. Maria begins with the Refuge, and then points to the Law. They made the Law a schoolmaster to bring us to Christ; Maria makes Christ a schoolmaster, to bring us to the Law. Paul says, those that are in Christ, are no longer under a schoolmaster; but Maria makes Christ's scholars to be all under that schoolmaster still, as their only Rule of conduct; yea, as the only Rule of right and wrong. Christ represents Moses as an accuser, that we may apply to him as the advocate; Maria brings us from the advocate, and delivers us up to the accuser. The apostles lead us from the works of the flesh under the Law, to end in the works of the Spirit; but Maria begins with the letter of the ministration of the Spirit, and ends in the flesh. The apostles proclaimed a divorce from Moses, and a marriage with Christ, that we might bring forth fruit unto God; Maria takes us from Christ to the Law, that we may not be licentious Antinomians. This is the drift of her book, and the base purposes that it was intended to answer; and it was published at the request of Mr.

Love-

*Lovegrove*, who promised a little money to the Authors of the book; and who himself has been twice an Arminian, and twice a Calvinist.

QUOT. "I shall prove that they are *founded* on the "word of God, and are clear *Bible* and EXPERIMENTAL TRUTHS; not head-notions, but *heart-religion*; not vain "jangling, but *sound doctrine*."

ANSW. And my business shall be, when I come to her doctrines, to clear that blessed book from those things that have no foundation there; and consider the singular *experience* contained in what Maria calls *experimental truths*. For I say, and will insist upon it, that if every unregenerate person in the world was to read that *joint work*, called *Antinomianism Unmasked*, till they acquired all the experimental knowledge that it treats of, they would be without a good hope through grace, and without any saving knowledge of God in this world. Graceless persons may make graceless profelytes; hypocrites may gain hypocrites to contend for their notions, and espouse their cause; but they never shall bring one soul to close in with Christ Jesus. God sets no seal to an usurper; he never blesses with his power the specious pretences of impostors. "They ran, I have not sent them," saith God; "therefore they shall not profit this people at all."

Let us come to facts. Let me appeal to the  
bottomless,



bottomless, boundless abyfs, of Maria's conscience. Was one soul ever effectually awakened, or one gracious weakling ever established, by any productions of Maria's pen, except the man in Hertfordshire, and the other in London—enemies to me, and to my doctrine—mentioned in my last Answer? These, it is true, were built up greatly; they espoused Maria's cause, circulated her books, and opposed Antinomianism to the last: but then the former fled his country for *sodomy*, and the latter *hanged himself*; and all for want of the grace of God. Maria laboured hard, and laboured long, with a certain nobleman, lately circumcised and become Jew, to bring him from the Law to the Gospel; and, on the other hand, this *Zipporah* would have *taken a sharp stone*, and have done the office of a *bloody wife* to me, in order to bring me under the Law. And in this sense *she becomes all things to all men*, that she may gain some things, by all means: but then both the nobleman and myself remain just where we were. She may have received an alms from him; and, by her books, made a penny of me; but then the one remains a *Jew*, and the other an *Antinomian* still: so that, in this sense, Maria runs in vain, and labours in vain; her preaching is vain, and her faith vain; and, for aught she has done for us, we are yet in our sins.

Maria has laboured hard, I believe, almost five years, against my licentious life and doctrines, and  
without

without proving one just charge against me of immorality; and, on the other hand, she has not produced one person to bear witness, before the churches, of any one good work—either work of the Law, work of faith, or work of the hands—that ever she performed, but one; and that was cooking the *calf's-head*, the night that the synod was convened against me, and she threw that into the ashes. As saith the poet—

“ Malice concerts in Envy's strains,  
 “ O'er Heads of Calves, and brutal Brains:  
 “ But, ere the guests procur'd the lot,  
 “ The Head was leaping from the pot;  
 “ The dish defil'd, that Nature crav'd,  
 “ The Clergy smil'd, the Cook was fav'd.”

It was deemed no less than a *miracle* that Maria was not drowned in the pottage-pot; but some of the opposite party viewed it as a bad *omen* to them, that their councils and their religious profession would as surely fall to the ground, as the Calf's-head fell into the ashes.

QUOT. “ Give me leave to observe here, that it is very  
 “ strange that the ignorance and foolishness of the Au-  
 “ thors—to use Mr. Huntington's expressions—should be  
 “ *confuted* and *established* by this book: it is a contradiction  
 “ in terms, and must strike every reader of common sense,  
 “ as being an assertion not one step above nonsense.”

ANSW.

ANSW. If it be *nonsense*, it rests with my opponent. What I have asserted is good sense. The Authors confute their own assertions; and, by so doing, establish themselves, in the judgment of discerning Christians, as *ignorant* and *foolish* in the things of God. For, as the Wise Man says, "The lips of a fool swallow up himself:" that is, he is entangled in his own words, cast by his own counsels, and falls into his own pit; and says to every one that goes by the way, "*I am a fool!*" And so do the Authors of this book. They say, "The Law is done away as a covenant of works." In this, the Law has lost all it's power; "and yet every believer is under it, as the only rule of life and conduct, and of right and wrong." And afterwards, the Antinomian is charged with declaring that the Law is done away. They make the Antinomian guilty, for declaring what they themselves assert; and confute in one place what they state in another, and so establish nothing but their own foolishness, in the judgment of the wise and discerning reader; or, to repeat the Wise Man's words, *Such an one says to all that go by the way, "I am a fool!"* And, if a discerning person hears the saying, and observes the conduct of such a person, and finds they corroborate, then they establish their foolishness.

I have called the Treatise of these co-workers an iniquitous publication, and a vile book, intended to debase the Gospel; and I stand to it. The Law is brought



brought in as the believer's only rule of conduct, which takes in every thing in this life; and, in the matter of David, it is brought in as the only rule or standard of right and wrong. If the mystery of Faith be no law, what is *the obedience of Faith*? Nothing but a phantom! If the Gospel be no rule of life, how came *the just to live by Faith*? And if it be no rule of wrong, how come the disobedient thereto *to be judged by Christ's word*, and to be condemned for infidelity already? And if the Gospel be no rule of walk, how comes the just *to walk by faith*, and be blessed in so doing? And if it be no rule of conduct, how come the Scriptures to declare, that whatsoever is not of Faith, or in obedience to the law of Faith, is sin, and without Faith it is impossible to please God? And if the Law be the only rule, how is it that the Father should tell us to obey the voice of his Son, and threaten the soul with everlasting destruction that refuses to hear his word?

The Gospel says, it is more blessed to give than to receive. Some judge it more profitable to receive than to give; some favourers of the Gospel have worked with their own hands, to have to give to them that have need; when some folks have made others needy, rather than work with their own hands.

My dear Maria wants candour—she is too hasty with her aspersions; she should not magnify herself

till our feet slip; she should see that we are down before she cry, "Aha! aha! so would we have it:" she should have some just ground for a charge of immorality, before she sets us forth as loose livers, licentious persons, enemies to holiness, and to every good work reprobate; lest, after all, she be found to be *not a doer of the Law, but a judge*. The spiritual man [not woman] judgeth all things, but himself is judged of no man, much less of a woman. Furthermore, people should know the force of truth before they pretend to refute error; they should *know the Scriptures and the power of God*, the force of the Law, and the power of the Gospel too, or else they will only doat about questions whereof cometh strife and envy. No soul will ever prize a throne of grace, till he has been at a throne of judgment; no man will prize access to God by faith, till he has attempted to gaze at the bounds of the mount; he will ever love Mount Zion, who has felt the storm of Sinai; he will prize the blessing, who has felt the curse; he will be thankful for a free Spirit, who has felt the Spirit of bondage; and rejoice in the promise of life, who has felt the sentence of death: he will bless God for a court of equity, who has been arraigned in a court of judicature; and they that have been galled with the yoke of the Law, will value the yoke of the Gospel: they will sing of mercy best, who have felt most of the force of judgment; and those will prize the Lord's goodness, who

who have felt his severity ; and those who know that without Christ they can do nothing, will bless God for working all their works in them. Moreover, before good old women get into Moses's chair, to issue out their womandates, in order to make the Lord's servants obedient in word and deed, it is necessary that they set something of an example before us, as a pattern of good works. They should leave off the use of the *noggin*, and leave off tattling ; they must not be idle nor busy bodies, nor wander from house to house ; they must work with their own hands, that they may have to give to them that have need ; they must not teach, nor usurp authority over the man, but be in silence ; yea, they must be well reported of for good works. But what does my dear Maria work ? Does she lodge strangers ? Does she bring up children ? Does she wash the saints feet ? Does she relieve the afflicted ? Does she make garments for the poor ? No.—She does not. Women must not be accusers—they must not be given to wine—they must be discreet, chaste, and keepers at home. But are these the good works of my dear Maria ? No.—She used to make scraps of poetry, and carry them, and read them to *Mrs. Boswell*—a good banking-house. And when she died, and that bank failed, several novices who had usurped the ministry, envious at God for sending me into the ministry—these little masters of arts employed or prompted Maria and Co. against me, and vended



her commodities among their people. A gentleman of Heathfield, in Suffex, who received my favours in town, did this at the same time in the country.

And when a hymn is wanted for a charity sermon by them who know nothing of God, then giving to poor children is stiled the "Triumphal car of charity divine." Giving a trifle of money is that *charity that never faileth*. Thus to the blind Maria becomes ignorant, and to the strong she becomes weak; to them that are under the Law she is for the Gospel, and to them in the Gospel she becomes a Jewess; and by all these time-serving labours, Maria's own hands have ministered to her necessities.

Now, reader, I am going to consider Maria's *experimental truths*, which she calls *sound doctrine*, and *heart-religion*, all founded (as she says) upon the *word of God*. Therefore, reader, judge for thyself as thou readeſt; for in examining her scraps, I ſhall drop a *few words to the Wiſe*, and here and there a fragment for a Fool.

Quot. "Stop a moment, Mr. Huntington, for I am afraid you have run yourſelf out of breath already."

Answ. I thank Maria, that her candour and care for me have flouriſhed again. However, I believe ſhe will find me full as long-winded as ſhe would

would wish; for I intend to pursue this wild ass of the wilderness, till I chase her out of the King's meadows into her own desarts, and her foals with her—for the Lord has no need of them.

Quot. "What think ye of Christ? Of all questions which it is possible to propose to mankind, this is one of the most important."

AnsW. This is one of Maria's *experimental truths*, a part of what she calls *heart-religion*, she thinks; but, blessed be God, we, through grace, are enabled to *believe*. What Maria *thinks*, she speaks; but we *know* what we do speak, and testify that which we have seen. Believing is more than *thinking*—and Christ in the heart is more than either.

Quot. "This is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent."

AnsW. Where is Maria's experience of this *experimental truth*? as she is pleased to call her head notions. Satan knows God, believes and trembles; in which, I believe, he goes beyond Maria. Satan feels the chains of his sin, and the curse or God's law, which is still further. Satan knew Christ; confessed his knowledge of him, felt the power of his arm, and the dint of his sword; all which Maria could never say, with the testimony

either of truth or conscience. Yea, Satan acknowledged that he knew Jesus, and Paul too; and that Paul and Barnabas were servants of the most High God: but Maria don't know a servant of God from a liar, nor a spiritual minister from a conjuror; so that, to give the Devil his due, he goes in many things beyond Maria: and I cannot but believe, that Satan has some hateful knowledge of me, and of the work in which I am engaged, or else I should never have had so many addresses from this daughter of his—for Truth hath said, *that children will do their father's works.*

Quot. “The Scriptures also speak of the Lord Jesus under the dignified character of a KING.”

ANSW. Where is the *experience* of this *experimental truth*? The King of Babylon brought this confession from his own heart: “His kingdom is an  
“everlasting kingdom, and his dominion is from  
“generation to generation. Now I, Nebuchad-  
“nezzar, praise and extol and honour the King of  
“Heaven, all whose works are truth, and his ways  
“judgment; and those that walk in pride he is  
“able to abase.” *Dan. iv. 4. 37.* All this was brought from *vision*, and the *experience* of terrible majesty; but Maria only cites a passage of Scripture. In this the King of Babylon beats Maria in experience and confession, and does exceed her as much in this quotation as the Devil did in the  
last;



last; and yet the King of Babylon appears to have no more of that *experience that worketh hope* than Maria herself, who has boasted that she "can write upon any subject." She should have added, except the subject of *experimental godliness*.

QUOT. "Offering himself up a sacrifice to God, to make reconciliation, and *purchase an atonement*."

ANSW. The latter part of this is not a *Bible truth*, it is not to be found in God's book. Christ, as a priest, offered up himself; an atonement was made; peace also was made; and in Christ, God did reconcile the world to himself, and the *church is bought with a price*; the Redeemer laid down his life, he paid the price of Zion's redemption, *and she is his purchased possession*. This is Bible truth, the other is head notion.

QUOT. "The *Antinomian* denies vital, experimental, personal union, *wrought in the soul by faith*,"

ANSW. Then the Antinomian is right, for this is a *head notion*, not a Bible doctrine; it is not a Scripture truth, but an *arrant lye*. The *bond of union* is God's love to his chosen in Christ Jesus, which is from eternity; the manifestation of this union appears by drawing us to Christ, and to a participation of this love in Christ; which love is shed

abroad in the heart by the Holy Ghost, who, as a Spirit of Love, maintains love there; which is the joint by which we are *joined to the Lord*, and the bond of union by which we are *made one spirit with him*, being under the influence of the Spirit of Love. But then, who *works* this? Maria says, Faith *works* it; but God says, he does. “*I*,” saith the Lord, “*will circumcise their hearts, that they may love me with all their heart and with all their soul, that they may live.*” This union, in the highest sense and enjoyment, is called a mutual indwelling: *He that loveth dwelleth in God, and God dwelleth in him*. But then I ask, does Faith work God in the sinner, or does God work Faith in him? Maria is for the former, but the Scripture is for the latter: *This is the work of God, that ye believe on him whom he hath sent*. If Faith is God’s *workmanship*, it is not likely that the thing *formed* should produce HIM that formed it. This is such an *experimental truth* as never was found in the Bible, nor in the experience of the church of God; it is all of Maria’s side.

Quot. “The Lord Jesus Christ is made of God, sanctification to his people, as he is their great head of influence, who imparts to every member of his mystical body, by virtue of his kingly office, his Holy Spirit, to sanctify them.”

ANSW. This is another of Maria’s *experimental truths*. However, in the first place, the Scriptures  
aver,

aver, that we were sanctified and cleansed by God the Father, in his secret purpose, from eternity. "What God hath cleansed, (Peter) that call thou not common. 1 *Pet.* i. 2. *Acts* x. 15. Secondly, Christ sanctified the elect by his sacrifice in his office of priesthood: "For your sakes I sanctify myself." And, "That he might sanctify the people with his own blood, he suffered without the gate." And, "By his one offering, he hath perfected for ever all them that are sanctified." So that he is made sanctification to us as a priest, and that work was perfected for ever when his sufferings were accomplished. Thirdly, the elect are sanctified internally by the Holy Spirit, "That the offering up of the Gentiles might be accepted, being sanctified by the Holy Ghost." What Christ did upon the cross, Maria entails upon the Spirit in conversion. What was compleated, *finished*, and for ever perfected, in *death*; is, according to Maria, now doing in glory. What was effected by one person, is attributed to the other; and the benefits that flow from the Lord's priesthood, are all ascribed to his kingly office; and for what cause, I cannot tell. Christ was anointed to be a Priest, as well as a King; both these offices meet in our Melchizedek, and he is still invested with them both. *Aaron* had an unction, as well as *David*, *which ran to his beard, and to the skirts of his cloathing*. Christ is still our high-priest, and ever lives to intercede, as well



well as to reign. It was in his priestly habit that he appeared among the golden candlesticks. Jesus is a priest upon his throne, as well as a king; and the descent of the Spirit is as much from the priest as the king. Read Psalm cxxxiii.—How these poor night-birds do puzzle themselves, for want of knowing the Scriptures, and the power of God!

QUOT. “ By his justifying righteousness he saves them  
“ from the *guilt and condemnation of sin.*”

ANSW. In this Maria makes *Sin* the judge, and the sentence to come of it: but I say, *condemnation* is not *of sin*, but *of God*; nor from *sin*, but from the judge it comes, and that *for sin*. I read, that it is the blood of Christ that purges the conscience, and cleanses us from all *sin*, or makes us *clean*; and by the righteousness of Christ we are justified, or made *righteous* as well as *clean*. By the former we are *washed*, by the latter we are *cloathed*; the former delivers us from the curse of the Law, the latter from the yoke of precept. The Saviour's obedience unto death justifies us from the demand of vindictive justice; his obedience to the precept justifies us from Maria's *Rule of Life*, or from the command, *Do and live*. Maria's guilt and sentence are both *of sin*, and righteousness saves from both; though Christ is made of God unto us, wisdom, righteousness, sanctification, and redemption. But  
then

then this is Bible doctrine, the others are Maria's propositions.

QUOT. "The Church shall not only be *clear as the sun*  
" in her justification, but she shall also be *fair as the moon*  
" in her sanctification."

ANSW. In the Antediluvian world, and in the days of the Patriarchs, the church is compared *to the looking forth of the morning*. Under the Mosaic dispensation, her appearance is compared to the *fairness of the moon*. Under the Gospel, the church is declared to be *clear as the sun*, having risen under the beams of the Sun of Righteousness, above that *moon light* dispensation; on which account she is represented *as clothed with the sun, and having the moon* (or that moon-light dispensation) *under her feet*. Maria's sanctification is under the church's feet, instead of being her inward glory. However, Maria is more honest here than she intended, and this agrees with all her strivings about the Law. She looks to the sun, and moon too; to Christ for righteousness, and to the Law for sanctification; and her account amounts to this, that the church's sanctification under the Gospel by the blood of Christ, and by the Holy Ghost, is as fair as the Law, or the moon-light dispensation, which *made nothing perfect*. But as the moon is a *liquid light*, perhaps Maria means no more by it than a  
little

little French *eye-water*; what the *smugglers* in my country call *moon-shine*, because they are obliged to carry it in the night for fear of the excise-officer: which, I believe, is all the sanctification that Maria knows any thing of; and which, when in *her god*, which Paul calls *belly*, affords her all that aid in writing, which she in one place calls *Divine assistance*, which gives her, her *sense of duty*.

Quot. "This faith *unites* the soul to the Lord Jesus Christ."

Ans. The elect were united to Christ before ever faith was found upon earth; and this union will subsist after the believer has *received the end of his faith*, the salvation of his soul, and the glory of his hope. *Charity never faileth*. This doctrine, as well as Maria's conscience, is all on her own side; Faith is never called the uniting bond in Scripture, though there is a *unity*, or similarity of faith, in which the saints must all meet.

Quot. "This faith makes Christ precious: it purifies his heart, and constrains him to hate sin; because of it's deformity, because it is Christ's enemy, and crucified him; and because Christ abhors it, and a triune God abhors it."

Ans. That *Faith purifies the heart* by an application of the blood of atonement, is granted; for it  
is



is a Scripture phrase. But it is the presence of Christ enjoyed that makes *him precious to the believer*. But Paul says, it is Love that *constrains the believer*, not Faith; and, as to the *deformity of sin*, sin never appears to have any but where God shines into the heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But this Maria never saw, nor has her faith produced any one thing of all this in her, nor has she any one of these works *to praise her in the gate*. If she has, let her produce them, and bring her witnesses to prove them; and if she can charge her supposed Antinomian with living in any allowed sin or act of wickedness, let her point it out, and prove the same. *And as to loving of holiness, because of it's own beauty and excellence*, is a doctrine that Maria never learned from the Law, for that *worketh wrath*; sin takes an occasion by it, and all concupiscence is stirred up. *We love God*, (who is the fountain of holiness, and perfection of Zion's beauty) *because he first loved us*.

Quot. "Faith gives the soul victory over sin, Satan, and the world."

ANSW. Every word of this is a palpable lye. There is an incomparable difference between two armies engaged in a field of battle, and the God of armies who dwells in heaven. There is a great difference

difference also between the *victory* gained by one army over the other, and God, who *giveth* that army the victory. Faith, which is a fruit of the Spirit, is one thing, but the giver of faith is another. *Victory is Faith*, and the *giver of victory* is GOD. “*This is the VICTORY that overcometh the world, even our faith.*” And, “Thanks be to God, who *giveth* us the *victory*, through our Lord Jesus Christ.” These are the refuters of error, who know no distinction between a grace of the Spirit and the God of all grace !

QUOT. “In this way the Lord Jesus Christ sanctifies his people, and actually saves them from the love and power of sin.”

ANSW. And I assert, that there never was one soul sanctified and actually saved, either from the love or power of sin in this way, except Maria herself, who fetches all her sanctity from what she calls the *moon*, or from what the smugglers call *moonshine*.

QUOT. “Holiness of heart and life is indispensibly necessary to enable the believer to maintain communion and fellowship with God.”

ANSW. This doctrine, as here stated, has no foundation in God’s book. Fallen man has no holiness, either of heart or life, till God, by his Spirit,  
takes

takes up his dwelling in the soul; at which instant union and communion take place, and the soul becomes the seat, and body the temple, of the living God. But where this *holiness of heart and life* is to come from previous to this, which, as Maria says, is *so indispensably necessary to this communion and fellowship*, I know not. Maria's heart-holiness comes from her moonshine, and fellowship follows that. But we know that God communicates his Spirit to us, and takes up his residence in us, and brings us into fellowship with himself and his dear Son, that holiness of heart and life may follow his possession of us, and flow from his indwelling in us.

QUOT. "Sanctification, then, it appears from the word  
"of God, is a *personal thing*, wrought upon the soul by the  
"power of the Holy Ghost."

ANSW. There is no such language as this in the Bible; this is not the voice of God's oracles.

The man that has *made his calling and election sure*, knows that God sanctified him in Christ Jesus from eternity; and, *by coming to the blood of sprinkling*, he knows that Christ sanctified him by his death on the cross; and by his spiritual birth he knows that God the Spirit is in him, and has sanctified him; and such an one possesses his vessel in sanctification and honour, and not in the lust of concupiscence: but as for Maria's *personal thing*,  
wrought



wrought UPON *the soul*, it is nothing but a spark of wild-fire from her own taper. We have nothing to do with that—let her walk in the light of her own fire, and in the sparks that she has kindled. The holiness of the saint consists in the Spirit's being a well of living water *in him*; not in a thing put *upon him*: it consists in the indwelling or inbeing of the Spirit of God, for ever; *but as to Maria's personal thing*, we have nothing to do with that.

QUOT. " Sometimes Divine Grace treads indwelling  
 " Sin under *it's feet*, and then the Christian is holy,  
 " humble, and happy in his God. At other times, Sin  
 " rouses up all *it's* powers, attempts to shake off the yoke,  
 " and even *prevails so far as to take the* NEW MAN CAP-  
 " TIVE; and then the Christian groans, being burdened.  
 " *Rom. vi. 23, 24.*"

ANSW. Maria told us, some time ago, what a deep sense constrained her to this duty of writing, and a claim was made upon *Divine assistance* in the discharge of it: and all that we have seen as yet, has been " setting her mouth against the heavens," and telling lyes in the name of God. Maria can see no difference between *Paul*, and the *grace of God* in Paul; no difference between a *saint*, who is called a *new creature in Christ Jesus*, and the *principle of grace* in the saint, which is called the *new man*, or *bidden man of the heart*. Paul does say, " I find  
 " a law in my members warring against the law of  
 " my

“ my mind, and bringing *me* into captivity to the  
 “ law of sin which is in my members ;” but that  
*me* is not the *new man*. *The seed of God cannot sin* ;  
 the *inward man* is renewed day by day, even though  
 the outward man perish. The grace of God is  
 produced in the soul by the Spirit of Grace : the  
 Holy Ghost produces it under his operations, and  
 he is the life of it, the Spirit of it, the defender of  
 it, and the protector of it ; he is the *wind* that gives  
 it motion, and the *river* that gives it refreshing ; and  
 it shall reign through the righteousness of Christ to  
 eternal life : it never was, and it never shall be, ta-  
 ken *captive* by sin.

These are Mr. Ryland's sentiments, and Maria's  
*experimental truths* ; so that they give us a description  
 of Mr. Ryland's *head*, and Maria's *heart*, and both  
 are nothing but lyes. Their *grace* has got *feet*, and  
 when these *feet tread upon indwelling sin*, then they  
 are *holy*, &c. and when sin takes their *grace captive*,  
 then they groan. If sin could ever prevail and cap-  
 ture grace, sure I am that there would be great rea-  
 son to fear that the devil, who is sin's great ally,  
 would never open the door to this his prisoner. Ma-  
 ria has attempted to tell the public what ideas I en-  
 tertain of her book ; if she can do it, let her : but  
 I never shall be able to describe the awful thoughts  
 that I have of it, nor the awful thoughts that I have  
 of their state who wrote it. However, it may do  
 for persons who are inwardly seared with a hot iron ;

vain in life, and empty of thought; destitute of grace, and at enmity with the power of it: but the time will come when such lyes and liars will be weighed in an even balance; and we shall see what they are, as well as hear what they say. *The Lord is a God of knowledge, and by him actions are weighed.*

QUOT. "That to the believer in the Lord Jesus Christ, the Moral Law has ceased to exist as a covenant of works, is a grand and glorious truth."

ANSW. Every new-born soul under heaven, that is a twelvemonth old in grace, will prove this assertion to be a *lye*, from his own testimony. Let the believer lose sight of Christ, and doubt of his interest in him, the old veil will gather on his mind; legal bondage will find him out, and will gender fear in him, and set him to legal striving and working; the Law will work wrath in him, stir up his corruptions, and the enmity of his heart; and sin will prevail over him, *for the strength of sin is the Law*; the old yoke will gall him, and terrors will beset him round about; and such an one will cry out, "*Bring my soul out of prison:*" or else, "Restore unto me the joys of thy salvation, *and uphold me with thy free Spirit.*" The Law can entangle a foolish Galatian still, if he looks there: hence the exhortation, "Stand fast in the liberty wherewith Christ has made you free, and be not again entangled with the yoke of bondage." Many souls, who have  
tasted



tasted that God is gracious, have been brought into and kept long in bondage by such scribbling fools as the Authors of this book—I say, fools; and Paul calls them the same: *For ye suffer fools gladly, seeing ye yourselves are wise; for ye suffer if a man bring you into bondage.* Rom. xi. 20. If the Law has ceased to exist as a covenant of works, then it's authority must of course cease also. It never had any power but to command to do, and to condemn for not doing; and if these are gone, where is it's authority over the believer? The English of this is, that the believer is under a power that has no existence. This at once pulls down all that Maria has built, and must sap the foundation of all that she intends to build. A certain preacher in the Borough is ten times more honest than these *authors*—for, when he was going to preach from this text, *Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ*—he confessed, that he could not say, with Paul, that *to me is this grace given*: “But,” says he, “I can preach the unsearchable riches of *Christ*.” The former is an open and ingenuous confession, but the latter is a *mystery*: for how a man, destitute of grace, can preach the unsearchable riches of Christ, is what I cannot comprehend; seeing the riches of Christ do not lie in a knowledge of the letter of Scripture, which a man may preach, *but in the redemption of his soul, and the forgiveness*

*of his sins*, [which he must have an experience of] *according to the riches of his grace*. Ephes. i. 7. But these Authors have no such honesty in them: they will injure the Law, and belye both God and conscience, rather than not make some pretensions to *grace*, in order to oppose the mystery of it; but, when they come to describe it, the weakest believer may see that it has not the least resemblance of the *grace of God*. I shall not preach the Law into non-existence. I say, as God's word does, that the believer is redeemed from the Law, and delivered from it; that he is not under it, but under Grace; that he is no more a servant, but a son; no longer under a schoolmaster, but under the great Prophet of the Church. This is his liberty, his glory, and his privilege: but, if he abuses this liberty, or suffers fools to seduce him from it, it is his folly, and his shame; and such a backslider in heart shall be filled with his own ways.

Quot. "Because the Lord Jesus is become the End of  
" the Law, both Moral and Ceremonial, to every one that  
" believeth,"

Ans. By the perfect obedience of the Saviour to the *precept* of the Moral Law, he became the end thereof for righteousness to every one that believeth; and for ever delivered the believer from the yoke of that precept, which is, *Do, and live*. And, by his sacrifice, he became the fulfilling end of the Ceremonial

nial Law for *sanctification*: for “by his one offering  
“ he perfected for ever all them that are sanctified.”

Quot. “That the Moral Law ought still to be considered as the Rule of a believer’s conduct, is *as great a truth*: it is the *eternal Rule of righteousness*, and is incapable of any *variation*.”

AnsW. It is impossible for a *dove* to wriggle through every maze that a serpent can crawl through, only to discover that all it’s ways are *crooked*. “That the Law has ceased to exist as a covenant of works, is a grand and glorious truth.” This Maria affirms; and then says, “The Law is the believer’s rule of conduct, being the eternal rule of righteousness; and is *incapable of any variation*.” If it ever was a *covenant of works*, and has now ceased to *exist* as such, it must have *varied* some way or other. If this is not *vain jangling*, what is? Hence it follows, that there needs no exhortations to stand fast in the liberty wherewith Christ has made us free; no call to caution believers against the yoke of bondage, and the wrath that is revealed in the Law, and that Christ shall profit them nothing who seek perfection by it. Paul’s labour with the Galatians was all in vain, *for the Law has ceased to exist as a covenant of works*; and yet it is the believer’s only rule of works, which is here called his *conduct*, by which he is to live and walk. These are Maria’s *experimental truths*; these



are her refutations of error, and Mr. Ryland's sentiments; and such I am willing to call them, for they have no more foundation in the Scriptures of truth, than Truth has *place* in Maria's heart.

“ QUOT. “ Among men, the idea of a king and people supposes also a law subsisting between the parties, agreeable to which, the king is to rule, and the people to frame their actions. The subjects of Christ are under a three-fold obligation, a *natural obligation*, a *moral obligation*, and a *spiritual obligation*, &c.”

ANSW. They that were left to use the natural obligation, acted the same rebellious part that Maria does, by presuming, as a woman, *to teach, and usurp authority over the man*, which is strictly forbidden by Christ. They said in words, as she doth by works, *We will not have this man to reign over us*; and, as for the moral obligation, that was given by Moses, and those that cleaved to that were the greatest enemies to Christ, but grace and truth came by Jesus. The spiritual obligation is that which came by the *King of Zion*. “ The Law of Faith was to go forth out of Zion, and the word of the Lord from Jerusalem.” But this is what Paul calls the Law of the Spirit of Life in Christ Jesus, that made him free from the Law of sin and death.” This came not by Moses, but by Christ; as it is written, *A law shall proceed from me,*  
and

*and I will make my judgment to rest for a light of the Gentiles, and the isles shall wait for my Law.* In short, the kingdom of God stands not in the *letter of the Law*, nor yet in the natural obligations of flesh and blood, which is nothing: nor yet in *word*; no, not in the word of the Gospel, much less in the *speech of them that are puffed up*: but the kingdom stands in *power*, in the inward reign of special grace, superabounding in power over sin; and it stands in righteousness, peace, and joy in the Holy Ghost. One pillar of Maria's kingdom stands in fallen nature, the other in the killing letter given at Horeb: but self is to be *denied*, and the Law, which worketh wrath, is to be fled from, and the King of Zion to be adhered to. "I have set my King upon my holy hill—Kiss the Son—Blessed are all they that put their trust in him." But Maria owns, that her *new man of grace* is taken *captive by sin*; so that she needs the assistance of her natural and moral *obligations* to pick her *new man* up, and keep him upon his feet.

"QUOT. "As for me," says Paul, "I am determined to know nothing but Jesus Christ. God forbid that I should glory, save in the cross of our Lord Jesus Christ." But he also adds, "I am not without Law to God, but under the Law to Christ."

ANSW. Paul is of age, we can ask him, *what LAW he held to God: he shall speak for himself.* "God

“ hath said,” saith Paul, “ the time cometh that I  
 “ will make a new covenant with the house of  
 “ Israel.—In that he saith, a new covenant, he hath  
 “ made the first old: now, that which waxeth old,  
 “ and decayeth, is ready to vanish away.—And this  
 “ shall be the covenant that I will make with them:  
 “ after those days I will put my laws in their hearts,  
 “ and in their minds will I write them; and I will  
 “ be merciful to their unrighteousnesses, and their  
 “ sins I will remember no more.” And this *law,*  
*written in the mind,* is the Law that proceeded from  
 Christ, which, in Christ Jesus, Paul calls the Law  
 of the Spirit of Life; which, when communicated  
 to Paul, “ made him free from the law of sin and  
 “ death.” And this new covenant, or law of faith,  
 written on Paul’s mind, is what he means, when he  
 says, *I delight in the Law of God after the inward*  
*man,* as he afterwards explains it himself: “ *But I*  
*“ see another Law in my members, warring against*  
*“ the LAW OF MY MIND.”* Rom. vii. 22, 23.

Here Paul declares, that God’s new covenant is  
 not according to the old: that was written on tables  
 of stone; this is written in the mind, and on the  
 fleshly tables of the heart: that with the finger of  
 God, this by the Holy Ghost: that Law is the kil-  
 ling letter given by Moses; this is the Law of the  
 Spirit of Life in Christ Jesus. That was the Law  
 of Works, this is the Law of Faith.

Faith (says Paul) is the *gift of God*; and God writ  
 this



this Law of Faith on Paul's mind, so that he *was not without law to God*; and Paul receiving delivering grace from Christ's fullness, says, *The Law of the Spirit of Life in Christ hath made me free from the Law of sin and death*; and this he calls being *under the Law to Christ*, or *under grace*, which means one and the same thing.

But the Law of Moses is the law of the bond woman and her children, for they that are of the works of the Law are under the curse; but the Law of Faith is the *law of the saint's inward man*, which after the *inward man* Paul loved. But he found another law, warring against *that law of the inward man*, which he afterwards explains thus, *The flesh lusteth against the spirit*; but the Law cannot be called the Spirit. In all this Paul speaks consistent with himself.

God (says Paul) *promised a new covenant*, which is a covenant of grace. "*And I* (saith the apostle) *am under this grace.*"

"This covenant (saith the Most High) shall not be according to the old." "Then (says the apostle) *I am not under the Law.*"

"I will put my laws in their hearts," says God. "*And I love this law* (says Paul) *after the inward man.*"

"I will (says God) write my laws in their mind." "*And I, with my mind, serve the law of God,*" saith Paul.  
"But

"But I find another law in my members warring against the law of my mind."

"I will give them a new heart and a new spirit," saith the Almighty. "That we might be delivered from the Law, (says Paul) and serve in the newness of the Spirit, not in the oldness of the letter."

But those authors, by enforcing that Paul's law of the mind is the Moral Law, do make Paul contradict himself throughout. As it follows, "We are delivered from the law, (saith Paul) that we should serve in the newness of the Spirit;" and yet adds, "I am not without law to God." Here is a deliverance from it, that we might be under it to God. "The Law (saith Paul) was our schoolmaster to bring us to Christ; but after faith is come, we are no longer under a schoolmaster." Gal. iii. 24, 25. And then he adds, "I am under the law to Christ." According to Maria's sense, we are no longer under a schoolmaster, when faith comes, that we may be under a schoolmaster as soon as we are enabled to believe in Christ: this is what these authors make Paul speak. Again, "The Law is against us and contrary to us," saith the apostle; and yet adds, "I delight in the Law after the inward man." This is a contradiction, unless the two laws are brought in. "The Law is the ministration of death," saith Paul. "That it might be the believer's only Rule of Life," says Maria. "You are become dead to the law by the body of Christ," says Paul. "That the Law might become the only Rule of conduct

“conduct to them that are in Christ,” saith Maria.  
 “The first husband is dead, and ye are married to  
 “another,” saith the apostle. “That your fruitfulness  
 “may spring from the embraces of the first husband,”  
 saith the prophets. These are the self-contradictions  
 that these poor blind bats palm upon Paul;  
 these are their refutations of error, these are their  
*experimental truths*. Alas! alas! they neither  
 know the Scriptures, nor the power of God.

QUOT. “What law? the Moral Law? Some say the  
 “Law of love, and I grant it; for the *Moral Law*, and  
 “the *Law of Love*, are *synonymous terms*, and *mean one and*  
 “*the self-same thing*.”

ANSW. There certainly is such a law as the *Law*  
*of Love*. Paul says, “Bear ye one another’s burdens, and  
 “*so fulfil the LAW OF CHRIST*.” And it certainly was the  
*Law of love* in Christ, that moved him to pity, and  
 to bear the *burden of us*; as it is written—GREATER  
 LOVE bath no man than this, that a man lay down  
 his life for his friends. Yet, I think there is some dif-  
 ference between the *Law of love* in Christ’s heart,  
 which moved him to pity us, and the Moral Law,  
 that cursed him for his kind undertaking, and  
 worked such wrath in him as made him cry out—  
 “I am poured out like water, and all my bones are  
 “out of joint: my heart is like wax, it is melted in  
 “the midst of my bowels,” Psalm xxii. 14.

The



The wrath of God is revealed in the Law; the Law worketh wrath, and they that are under it are under the curse of it, as we all were. The Redeemer, to redeem us, suffered this wrath, and endured the curse, out of love and pity to his elect: but those who can make the *love of Christ*, and the *ministration of death*, “one and the same thing;” who can make the *sentence* of condemnation and redeeming grace, or eternal death and everlasting life, *synonymous terms*, are guilty of such lyes as never came out of the mouth of a devil. The Almighty does not call the Law the effect of his clemency, *but a fiery Law*; not a beam of his love, *but a fire kindled in his anger*; not to raise souls to heaven, *but to burn to the lowest hell*. The Spirit of the Law is not to enlarge the heart, *but it is of bondage to fear*; it does not proclaim a prisoner’s enlargement, *but shuts him up till Faith is revealed*; when it comes to the sinner’s heart, it does not minister love, *but revives his sin, and kills him*. This last quotation sets aside all the use of a Sacrifice, and of the Mercy-seat, and makes the redemption of Christ nothing worth. Maria has implored the *Divine assistance*, that she might give God himself the lye, and belye the testimony of all the cloud of witnesses, and the terrible experience of the whole church of God. And if such vile writers as these, who are driven on by pride and envy to utter such arrogance against the Gospel, do not find, sooner or later, something  
in

in God's Law beside *love*, whenever they come to a reckoning, I am willing to be called a false prophet for ever.

Quot. "Neither Paul nor James had any idea that the Law was ever abolished or done away."

Ans. Maria says, "it has ceased to exist as a covenant of works;" and this, she says, "is a glorious truth:" then it must be *done away* as to its authority and power. But neither Paul nor James had any such ideas. The Law is still a covenant of works to them that are under it, for they are of the works of it, and under the curse of it; yea, the very *heathens have got the works of it written on their hearts*; and by it, the ungodly world will be found guilty at last, and be judged and cursed by it. But I say, the believer in Christ is not under it, but under grace; not under the curse of it, but under the blessing of Abraham. However, I am informed that *Mr. Townsend* says, that the Law belongs wholly to the believer; for as to the carnal man, (he says) his mind is enmity against it, and not subject to it; therefore the Law is to be preached to believers only. This is his reasoning: however, the Scriptures testify the reverse of this. Let us enquire.

For whom is the Law made?

Ans. "*Knowing this, (saith the apostle) that the*  
" *Law*

“ Law is not made for a righteous man, but for the  
 “ lawless and disobedient, for the ungodly and for sin-  
 “ ners, for unholy and profane, for murderers of fa-  
 “ thers and murderers of mothers, for man-slayers, for  
 “ whoremongers, for them that defile themselves with  
 “ mankind, for men-stealers, for liars, for perjured  
 “ persons, and if there be any other thing that is con-  
 “ trary to sound doctrine.” 1 Tim. i. 9. According  
 to this declaration, if my dear Maria be *lawless*;  
 that is, if the Law of Faith, the Law of Truth, the  
 Law of Liberty, the Law of Life and Peace, be not  
 put into her mind, and written on the fleshly tables of  
 her heart, she is intitled to all the benefits of this  
 Law of works. Furthermore, if she be *disobedient*  
 to the Gospel, if she has not received grace for the  
 obedience of Faith, the Law is made for her. If  
 she be *ungodly*, destitute of the image of Christ; if  
 a *sinner*, neither pardoned nor justified; if *unholy*,  
 destitute of the Holy Ghost; if *profane* in mind,  
 life, or conversation; if a *murderer*, or hater of the  
 brotherhood; if a *thief*, or a *liar*; if a *perjured per-  
 son*, the Law is made for her; it is her only Rule  
 of life, walk, and conversation: for the above text  
 declares, it is not made for a righteous man, but for  
 the lawless and disobedient.

Having taken notice, who the Law is made for,  
 we will now proceed to enquire, who the Law  
 speaks to.

Now we know, that what things soever the Law  
 saith,



*saith, it saith to them that are under the Law; that every mouth may be stopped, and all the world may become guilty before God, Rom. iii. 19.* According to this text, and what goes before in this chapter, if my dear Maria, or any of her company, be *unrighteous*, if she has no *understanding*, if she *seeks not after God*, if she is out of the way, if she is unprofitable, if her throat be an open sepulchre, if her tongue has used deceit, if the poison of asps be under her lips, if her mouth be full of cursing and bitterness, if her feet be swift to shed blood, if destruction and misery are in her ways, if she is a stranger to the way of peace, if there be no fear of God before her eyes, she is entitled to the yoke of this Law: for (according to Paul) *these are the things which the Law saith, and it saith them to those that are under the Law*, that Maria's mouth may be stopped, and that she, with the rest of the world, may become guilty before God.

Having extracted the characters described in the Scriptures that the Law is made for, and the persons that the Law speaks to; I shall, in the next place, describe the characters that are entitled to the wrath of God revealed in the Law. The Law is a voice of wrath. "*Fury*," says God, "*is not in me.*" It is revealed in the Law: "For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." *Rom. i. 18.*

Hence

Hence God speaks not to his believing children in the Law, because it is a voice of wrath; but by his holy Spirit of Promise, and by his Son: *God hath, in these last days, spoken to us by his Son, "whom he hath appointed heir of all things."* Heb. i. 2. Now, let us consider the objects, and the characters of those objects to whom God *speaks in his wrath*; which wrath is revealed in the Law.

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh, the Lord shall have them in derision. THEN SHALL HE SPEAK UNTO THEM IN HIS WRATH, *and vex them in his sore displeasure.* Yet have I set my King upon my holy hill of Zion." These persons here described are *heathens*, unregenerated persons, who neither worship God in truth, nor pray in the Spirit. *They rage* at the power and success of the Gospel of Christ. *They imagine a vain thing against the Lord's Anointed*, by opposing his Gospel, and cleaving to the Law, which can neither justify them, sanctify them, encourage them, nor help them. They oppose the dominion of Christ's grace, and contend for works, which is vain jangling. *They imagine a vain thing against his saints*, in reproaching them, and condemning them, as

erroneous

erroneous and licentious persons, which are God's precious ones. *Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed.* Isai. lxvi. 5. They take counsel together against the kingly power of Jesus, and exalt Moses against him, and above him. "We know" that God spake to *Moses*; but as for this fellow, "*we know not whence he is.*" They break Zion's bands asunder, in that they speak and preach against the constraining influence of the Law of the Spirit, which binds the Church to Christ the head, from which all the body by joints and BANDS having nourishment ministered, and knit together, increaseth with the increase of God. Col. ii. 19. They cast Zion's cords from them; they either oppose the Gospel altogether, or they turn from the holy commandment after a profession of it; and set themselves against the constraining ties, and the alluring cords of the everlasting love of God, Father, Son, and Spirit, *that three-fold cord which can never be broken*; that is, it never can be broken by a soul secured by it, though an hypocrite may cast it from him, not being an object of it, and having never felt the power of it. Now if Maria rages at the Gospel, which is the power of God to salvation; if she is vain enough to imagine, that she shall get help for herself, or others, by the Law, as her rule of life; if she sets herself in behalf of the Law against Christ, against the power in which



his kingdom stands, against the empire of his Grace, which is set up in the hearts of his Saints; if she levels her rage at Zion's bands, that hold *head and members* together; or at the influence of the Spirit, by which we are joined to the Lord, and casts away the cords of love, and contends for the Law that worketh wrath; the wrath of the Law is pointed to her: *God speaks to her in his wrath, and will vex her in his displeasure.* This is the portion of a wicked man from God, who is under the Law; and the heritage appointed unto him by God—(in the Law.)

Furthermore, the Law of God is armed with the avenging sword of Justice, and must undoubtedly fall upon them who make the Law of Works their rule of life, instead of the Law of Faith: “for as many  
 “as are of Faith, are blessed with faithful Abraham;  
 “but as many as are of the Works of the Law, are  
 “under the curse;” and are exposed to the avenging sword of Justice, having never fled from the wrath to come, nor taken shelter in the satisfaction of Christ, in whom the sword was *bathe*d. *For my sword* (says God) *shall be bathe*d in Heaven: behold, it shall come down upon Idumea, and upon the people of my curse to judgment. Isa. xxxiv. 5. This is the Scripture's account of the persons for whom the Law is made, to whom the Law speaks, and against whom the wrath of the Law is revealed; and upon whom the avenging sword of Justice will undoubtedly come down to judgment, though such fools  
 may

may contend for it, and sport with it, and make their boast of it, as the Pharisees of old did, till they had their bellyful of Sinai: as Paul says, *But Hagar is Mount Sinai, in Arabia, which answereth to Jerusalem that now is, and is in bondage with her children.* But we go on again.

Quot. "Some say the Law cannot be a perfect rule of conduct, because it says nothing upon some subjects which are noted in the precepts of the New Testament."

Ans. The Law calls for doing, and the Gospel for believing: he that contends for the Law, and does not continue in all things written therein, is cursed of God; and he that hears the Gospel, and believes not, shall be damned by Christ. The Law is not of Faith, nor is Faith of the Law; nor does God minister the Spirit by the works of the Law, but by the hearing of Faith; nor does God *work* any thing in them who cleave to the Law *but wrath*; but by the Gospel he works in us both to will and to do, of his own good pleasure. Nor does God attend with his seal the preaching of the Law, *but he gives testimony to the word of his Grace.* Nor did the Apostles ever drop one hint to any one believer in their days, that the Moral Law was their rule of life, but committed them to God, and to the word of his Grace; and commended them to the Lord, on whom they believed. And I insist upon it, that there never was, and that there never will

be, one good work found in, nor one good work performed by any one soul in this world, till union takes place between the soul and the Saviour; till the good treasure of Grace be put into the earthen vessel, and until God work both inclination and motion in such a soul. But Maria and her company can no more describe or explain any one of those branches of vital godliness, than the Pope of Rome, or one of the Lapland witches.

QUOT. "All this is true; though the authors know nothing what they say, nor what they mean."

ANSW. This I did say: and yet I thought it needful to waste a page in answering it; and in this I am not without a *precedent*. When the devil told Christ that he knew who he was, and called him *the Holy One of God*; Christ rebuked him, and suffered him not to speak any more of that matter. And, when the devil cried up Paul and Barnabas as servants of the Most High God, they rebuked him, though he spoke some things that were true. And, if Maria learns a word of Scripture, and sets herself up as a teacher, she must be rebuked for her iniquity, because she is not permitted to teach: *her preaching*, as well as the devil's *confession*, are both rejected by the word of Christ.

QUOT. "If ye keep my commandments, ye shall abide in my love, even as I kept my Father's commandments, and abide in his love."

ANSW.



ANSW. What does Maria mean to prove by this text? Does this favour her notion, that the *killing letter* is the rule of the saint's life? The Saviour's commandment is not that which was given at Sinai. He brought no tables of stone with him: they were in the world before. Maria would have us believe that the Law was given by Jesus, and that grace and truth came by Moses. The Saviour mentions two commandments, that of his Father, and that of his own. The former was an intolerable yoke, but that of his own is *light*, which he tells us to take upon us. The Father's commandment is the Moral Law, which the Saviour magnified and made honourable; but the evangelical commandment that the believer is to keep, is not engraven on tables of stone, *which says, "Do, and live;" but it is a commandment "made known unto all nations for the obedience of faith. " Upon Mount Zion God hath commanded the " blessing, even life for evermore."* This is the King of Zion's commandment, which we citizens hope ever to keep. The other commandment belongs to Maria and Co. *it is for the lawless and disobedient; it is not made for a righteous man. " They " that are Christ's have crucified the flesh, with the " affections and lusts; and against such there is no " law."* Another commandment of the Saviour is, *that we should love one another.* And I do believe, that if I was a real conjuror, a magician, an Antinomian, and a liar, as Maria calls me, that she

would have some affection for me; for hypocrites love hypocrites, drunkards love drunkards, sinners love sinners. But, as Maria cannot love me, I do conclude that God has made me of a different cast from her——because there was a *popular preacher* against whom Maria never wrote, though he was an Antinomian with a witness. Of this man Maria and Co. were doatingly fond. It was Brother B—, and Sister M—, and Sister D—, to the end of the chapter. And, soon after, God discovered Brother B—, that we might see the bonds of iniquity that held Sister M— and D— to Brother B—. But my dear Maria is for *piety*: and so was Judas, or he would never have rebuked the woman for *wasting the ointment*. But the former seeks her *belly*, and the latter sought the *bag*. Mary had wrought a good work on the Saviour, and the Saviour has wrought a good work in me; and the latter is as displeasing to the hypocrite as the former was to the devil.

Quot. “The Rev. Mr. Ryland, senior, is as far superior to Mr. Huntington’s low calumny, as the moon walking in brightness is to the *barking of the village cur*.”

Ans. I want no *female puffers* at my auction. I would sooner have Maria cry me down in three market-towns, than advance one penny upon my name. The testimony of man is not sufficient to establish the mind of a spiritual ambassador, much less that of a woman, and lesser still that of a hypocrite,

crite. The Pope will not canonize for nothing; and I believe it has cost Mr. Ryland some pounds to be put, in red letters, into Maria's almanack. However, I had rather be Maria's *village dog* than have my office stained by the encomiums of such a pitiful patroness; whom to resist is as much my duty, as to resist the devil himself—who, in a late work, has “invoked *Hymen*, the *Sun* in his firmament, and the HOLY GHOST together, to attend the marriage-bed, and the carnal embraces, of a new-married couple.” God will, some time or other, let such professors know, that the feigned *deities* of Heathens have no fellowship with HIM. But, as Mr. *Ryland* and Mr. *Wills* have been so kind as to *recommend* such a work for Maria, it is but right that she should cast her *spikenard* upon their name.

Quor. “Mr. Ryland's name and writings will be in everlasting remembrance, and a sweet savour to thousands, when Mr. Huntington's will be swallowed up in the gulph of oblivion.”

Ans. I have learnt to be quite content with my present state. I by no means envy the state of Mr. Ryland, nor the everlasting remembrance of his name or writings. I know whom I have believed, who pardoned me, who justified me, and who sent me into the ministry; and that is enough for me. And I believe more than Mr. Ryland, or his Patroness, ever knew, or could ever say with truth on



their side. And if all my writings are swallowed up in the gulph of oblivion, it will be no grief to me, because the truths contained in them will then be found in the evangelical parts of the Scriptures, where many of Mr. Ryland's never were.

QUOT. "The reader will observe, these are not my words, but they were spoken by the lips of infallible Truth: they are the words of our Lord Jesus Christ himself." John, xv. 10.

ANSW. I know the words are *true*, but the sense that you have put upon them is a *lye*. When Christ mentions these words, "*my commandments*," he never once means, in all the four Evangelists, the *Moral Law*; he never puts the word *my* to that: he mentions that on this wise: "Did not Moses give you *the Law*, and none of you keepeth *the Law*?—*If thou wilt enter into life, keep the commandments*.—What is written in *the Law*? how readest thou?" He calls the Moral Law, *The Law*; and Moses, the giver of *the Law*. And this Law, given by Moses, Jesus *entails upon those bond-children that opposed the Gospel of his Grace*—and this Maria might have found, if she had read the chapter throughout: "But this cometh to pass, that the word might be fulfilled that is written in *their Law*—They hated me without a cause." John, xv. 25. But *my commandments, my words, and my sayings*, are the words of eternal life; and differ

as much from the killing letter engraven on tables of stone, as the *perversions* of Maria differ from the experimental truths of the Gospel. *The Law and the Prophets were until John, (says Christ :) since that time, (not the Moral Law) but the kingdom of God, is preached.* Maria does pervert the Scriptures, and tells lyes in the name of God.

QUOT. "Hereby we do know that we know him, if we  
" keep *his commandments*. He that saith, I know him, and  
" *keepeth not his commandments*, is a *liar*, and the *truth* is  
" not in him: but whofo keepeth his WORD, in him verily  
" is the love of God perfected."

ANSW. This text gives Maria the *lye* in it's own explanation; and tells her, as plain as words can speak, that the killing letter is never once intended. What is called the Saviour's *commandments*, is afterwards called *truth*, and *truth* is afterwards called *his word*. "The *commandment* that the Father gave  
" me," saith the Saviour, "*is life everlasting.*"  
"And *truth*," says John, "as well as *grace*, *came*  
" *by Jesus Christ.*" And surely Christ's WORD, here mentioned, cannot be the *killing letter*. "No," saith the Saviour, "*my word is spirit, and my word is life.*" The meaning of this text is this: Whosoever receives Christ's *life-giving commandment*, which is his *word*, and his *truth*, into his heart, in the power of it, so as to believe it, and love it, to keep it, and hold it fast; *in him verily is the love of God perfected*: but

as

as for the Law, neither *life* nor *love* come by that, but by Jesus Christ. "He that loveth me, and keepeth my words," saith the Saviour, "I will love him; but he that loveth me not, keepeth not my sayings." This is another of Maria's damnable perversions of the doctrines of Christ.

QUOT. "This, to be sure, presses hard upon Mr. Huntington's ideas, *that the believer has nothing to do with the commandments.*"

ANSW. I never said, *the believer had nothing to do with the commandments*: that is Maria's own lye. I say, the righteousness of the Moral Law is fulfilled in the believer who walks not after the flesh, but after the Spirit; and, as for the *life-giving commandment of Christ*, I know that that dwells richly in every saint of God; for God declares, "That the word that he put into Christ's mouth, and the Spirit that he put upon him, shall never depart out of his mouth, nor out of the mouth of his seed, nor out of the mouth of his seed's seed, from henceforth and for ever. This," saith God, "is my covenant with them." *Isai. lix. 21.* But, to make *the incorruptible seed, the word of God*, that liveth and abideth for ever, and *by which a saint is born again*, to be the Moral Law, is a most dreadful perversion of Scripture.

And why should this *press hard* upon Mr. Huntington,



tington, who has a good conscience, in all things willing to live honestly? Indeed, if I had guided my affairs with so much indiscretion as to contract enormous debts, and never pay; or mump a livelihood, by putting on of a sheep's-skin, and telling lyes in the name of God; every part of God's word would doubtless press hard upon me, if I had any feeling at all. But then these things lie upon my enemies: they can lay no such things to my charge. Blessed be God, I can say through grace, that if they come upon the footing of *good works*, I should have no objection to be weighed in an even balance with ten thousand J—n R—ds, and all the prophetesses that have appeared in Great Britain since the first rise of the venerable *Mother Shipton*.

Quot. "As though the apostle had said, I lay down  
 "no *new rule* for you as believers, to form your life and  
 "conversation by."

AnsW. This *lye* never came out of the mouth of John. He declared, that if "any man had not  
 "the doctrine of Christ, he had not God;" and, if a man brought the whole Law of Moses in his head into one of the saint's assemblies, it had no weight with John. "If a man come unto you,  
 "and bring not this doctrine of Christ, receive  
 "him not into your house, nor bid him God  
 "speed," John, and all the rest of the apostles,  
 give

give Maria the lye ; as it is written, “ Forasmuch  
 “ as we have heard, that certain, which went out  
 “ from us, have troubled you with words subverting  
 “ your souls ; saying, Ye must be circumcised and  
 “ keep the Law : to whom we gave no such com-  
 “ mandment.” *Acts* xv. 24. Hence we see, that  
 this lye is wholly Maria’s own. John the Evangelist  
 is by no means the father of it, though John at  
 Enfield may.

Quot. “ I lay down no *new rule* for you as believers.”

ANSW. This is another lye : the apostles lay  
 down a *new rule* for *new creatures*, and that in op-  
 position to Maria’s *rule* : “ For, in Christ Jesus,  
 “ neither circumcision availeth any thing, nor un-  
 “ circumcision, but a *new creature* ; and, as many  
 “ as *walk* according to *this rule*, peace be on  
 “ them, and mercy, and upon the Israel of God.”  
*Gal.* vi. 15, 16.

Quot. “ I refer you to the *old commandment*, the same  
 “ that was given to you from the beginning.”

ANSW. This *old commandment* is not the *Moral Law* ; and that Maria might have seen, if she had  
 read the whole chapter. The old commandment,  
 from the beginning of Christ’s ministry, was the  
 commandment of Life upon Mount Zion, which  
 John counsels his disciples to keep in their heart.

“ Let

“ Let THAT, therefore, abide in you, which ye have  
 “ HEARD from the beginning. If THAT which ye  
 “ have HEARD from the beginning shall remain IN  
 “ YOU, ye shall continue IN the SON and IN the FA-  
 “ THER.” 1 John, ii. 24. But the Moral Law,  
 which worketh wrath, reveals no such union as this  
 which is here called an *abiding in the Son and in the*  
*Father*; for those that are of the works of the Law,  
 are under the curse; and, instead of being *in the Son,*  
*and in the Father*, they are without God, and with-  
 out Christ, in the world; and as far from *Fa-*  
*ther and Son*, as the vengeance of Heaven can set  
 them.

QUOT. “ If the Law is so *done away*, as that the believ-  
 “ er, do what he will, *cannot sin*, because there is *no law to*  
 “ *forbid*; and, *by forbidding*, render the action criminal, &c.  
 “ Why did the Holy Spirit dictate, under the Gospel dis-  
 “ pensation, this Scripture—*Whoever committeth sin,*  
 “ *transgresseth also the Law*, for sin is the transgression of  
 “ the Law?”

ANSW. My reader will see, that this is an ob-  
 lique stroke at the Gospel of the Son of God; that  
 the *believer* in Christ, whom the Holy Ghost de-  
 clares, is *redeemed from the Law*, (Gal. iii. 13.) *deli-*  
*vered from the Law*, (Rom. vii. 6.) and who is  
*not under the Law, but under grace*, (Rom. vi. 14.)  
*do what he will*, (says Maria) *cannot sin*; be-  
 cause, as *he is delivered from the Law*, “ there is  
 “ no



“no Law to forbid sin;” and as God has declared, that he is not under the Law, “there is no Law forbidding, so as to render his actions criminal,” saith Maria. *This is making Christ the minister of sin*, and rendering the Gospel as no *Rule of right and wrong*; for, if the believer is delivered from the Law, he *cannot sin*, for there is no other *Law to forbid*, and not forbidding, cannot make the *action criminal*—so that, according to Maria, the Gospel is an encourager of sin. Maria knows nothing of any Law but the *Moral Law*: she knows nothing of the Law of *Equity or Conscience*, against which the Heathens sin without the Moral Law, *and shall perish without law, being a Law to themselves*.

She knows nothing of *the Law of Faith*, which is *Christ's Law*, by which those *that believe, shall be justified*; and *those that believe not, shall be damned*; and, by transgressing the same, they *sin against Christ*. But I had forgot, that this *Law excludes boasting*, and therefore it must press exceeding hard upon Maria, John Ryland, and Co. who seek honour one of another.

Maria knows nothing of *the Law of the Spirit of Life in Christ Jesus*; and that those who *do despite to the Spirit of Grace, or sin against the Holy Ghost*, have never forgiveness.

Nor does she know any thing of a *throne of grace*, nor of *the Laws of Zion*, where God cites his

own

own children for their misdemeanors, which Paul speaks of: "If we would judge ourselves, we should not be judged; but, when we are judged, we are chastened of the Lord, that we should not be condemned with the world." 1 Cor. xi. 31, 32.

Nor does Maria know any thing of *James's* glorious Law, which regulates both the *words* and *actions* of the saints of God, and by which they *must all be judged*, and not by the Moral Law; for God himself declares, that we are not under that. But this Law, mentioned by James, Maria never saw: "*So speak ye, and so do, as they that shall be* JUDGED *by the LAW OF LIBERTY: for he shall have judgment without mercy, who hath shewed no mercy; and mercy [in the heart of the saint] rejoiceth against judgment [by the law of Liberty.]" James ii. chap. xii. 13.* But Maria adds,

QUOT. "Whosoever committeth sin, transgresseth also the Law, for sin is the transgression of the Law."

ANSW. SIN is a transgression of every Law of God and man; nor can we suppose, that God "delivers his children from the Law, which is the strength of sin," (1 Cor. xv. 5.) that we should live in every abomination. Paul says, that we are "become dead to the Law by the body of Christ, that we should be married to another, that we should

“ should bring forth fruit unto God.” However, charging the grace of God with such consequences, has ever been the labour of the Arminian, and of every bond child in a profession. And Paul assigns a reason why we are delivered from the Law; not that we should live in sin, but that we should be made fruitful by grace: *For, when we were in the flesh, the motions of sin, which were by the Law, did work in our members to bring forth fruit unto death*—therefore a deliverance from the Law was needful. “ How shall the believer, who “ is dead to sin, live any longer therein?” saith Paul. The soul that is born of God, cannot live in sin; he is kept by the mighty power of God through Faith (not through the Law) to salvation. Now, let us consider the import of this text out of John. “ *Now are we the sons of God.*—“ And when Christ shall appear, we shall be like “ him.—And every man that hath this hope in him—“ self [of appearing in glory, in the image of Christ] “ *purifieth himself* [by faith in Christ’s blood, and by “ unfeigned love of the brethren] *even as he is pure.*” This is the description of a son of God, with a good hope through grace in his heart, and of the *purity* of one *renewed* and *purified* by the Spirit of adoption. Now comes in the sinful hypocrite. “ Whosoever committeth sin, transgresseth “ also the Law, for sin is the transgression of the “ Law.—Whosoever sinneth, hath not seen him, “ [Christ]



“ [Christ] neither known him:” so that the sinner here, or the transgressor of the Law, is just such an one as Maria herself, who never saw Christ, and who never knew Christ. John goes on, and says, “ He that committeth sin is not a believer, but “ he is of the devil.” This is the sinner, not the faint: the one is a son with a good hope, the other is a sinner under the Law; the former purifies himself, the other transgresseth the Law; the former has a seed in him, and he cannot sin, being born of God; the other committeth sin, and is of the devil. And then John concludes—“ In this “ the children of God are manifest, and the children of the devil.” 1 *John*, iii. 10. John yokes the Law upon the sinner, who, he says, belongs to the devil, and who is a child of the devil; who is under the Law, and who transgresseth the Law; who hath never seen the Saviour, nor known the Saviour; therefore, it is impossible that he should be delivered from the Law, or from his sin, which is a transgression of the Law. This is the very doctrine that I contend for. The Law is made for the ungodly and for sinners, and upon them John saddles it: but the child of God is under the grace of Christ; he hath seen Christ, he hath known Christ, he hath a hope of glory in himself, he is born of God, has a pure heart, and he cannot sin; he is delivered from the Law, that he might bring forth fruit unto God; his iniquity is forgiven, his

sin is covered; and to him God never will impute sin. The Law is not made for a righteous man: he is *in Christ Jesus, and has crucified the flesh with the affections and lusts, and against such there is no Law.* Yea, he is delivered from the Law, he is not under the Law; and sin is not imputed where there is no law. "The sins of Israel shall be sought for, but they shall not be found; for there shall be none," saith the Lord. These are the children of God, and this is God's testimony concerning them.

QUOT. "The Law is still remaining in full force, as the *Rule of righteousness.*"

ANSW. It is the only *Rule of righteousness*, but not to the believer, but to the bond-woman, and all her children, who go about to establish their own righteousness, not submitting to the righteousness of God, and so stumble at that Stumbling-stone. But the elect receive the abundance of grace and the gift of righteousness, and shall reign in life by Jesus Christ. They are justified by Faith, live by Faith, and walk by Faith; *they walk in the Spirit, and are not under the Law.*

QUOT. "Zacharias and Elizabeth were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless."

ANSW.

ANSW. Then they were justified by Faith; and if they walked blameless, it is a full proof that the grace of God did not lead them to licentiousness, as Maria insinuates. But Zacharias did not obtain a very good report through Faith, for he was struck dumb nine months for his *infidelity, or disobedience to the Law of Faith*; which looks, as if the Law of Faith was something like a Rule of right and wrong, and a Rule of obedience; though Maria says, it is not. If no Rule of right, why is the Virgin blessed for her obedience? and, if no Rule that forbids wrong, why was the Priest punished nine months for disobedience? Maria has forgot, that the Old Testament saints were under the legal commandments and ordinances; *that the Law and the prophets were until John; and, since that time, the kingdom of God, is preached.*

QUOT. "David's conduct with Bathsheba and Uriah, must be either *right or wrong*; and if it was *wrong*, what constituted it so? It must be a deviation from the *Rule of right*; and *what CAN that Rule be*, but the MORAL LAW, which says, "Thou shalt not kill, thou shalt not commit adultery?"

ANSW. God will visit the sins of his children with the rod, and their iniquity with stripes; this he has declared he will do: but this is no proof that the Law, under the Gospel dispensation, is the only Rule of life. Christ says, "*The Law*



“ *and the prophets were until John.*” But even David, if he was under the Moral Law as his only Rule of life, doubtless God must have proceeded against him according to that *only rule*; for, surely, the God of all the earth will do right. And yet God did not proceed against him according to that Law, for by it he must have been *curst*; for, by that, *God never will clear the guilty*. God proceeds against sinners according to the law they are under: against the Heathens he proceeds according to their conscience, they being a law to themselves; against the bond-children under the Moral Law, according to that; but those that are *under grace*, according to the Law of Faith. “ If we would judge ourselves,” says Paul, “ we should not be judged.” 1 Cor. xi. 31. And David was shewn, that he ought to have done this himself; but, as he neglected it, the parable of the *ewe-lamb* is brought in to remind him of it, which sets David upon the *judgment-seat* in unsuspection; and he passed the sentence of the Law, which is *death*, and swears to the execution of it: “ *And David’s anger was greatly kindled against the man; and he said to Nathan, AS THE LORD LIV-* “ *ETH, the man that hath done this thing SHALL SURE-* “ *LY DIE.*” 2 Sam. xii. 5. Here is David (according to Maria) under the Law; which, as she asserts, *was his only rule of RIGHT and WRONG*; and he is here cast by his own council, and *condemned by his own mouth*; yea, and an oath of God by David

vid assures the execution of the sentence, and yet David lives. God does not say to him, "Out of thine own mouth will I judge thee, thou wicked servant: cast ye the unprofitable servant into outward darkness." Nothing like it. God certainly viewed *him* under some other *Law*, and proceeded against him by some other *Rule*; for God is without partiality, and without hypocrisy. It was with David, as Paul says: "But when we [the faints] are judged, we are chastened of the Lord, that we should not be condemned with the world." 2 Cor. xi. 13. But this *fatherly chastisement*, and *security from being condemned with the world*, comes not from the *two tables of stone*; for that curses all that are under it, and all that are of the works of it; but it comes from the book of life, or Law of Faith, as it is written: "*So speak ye, and so do, as THEY that shall be JUDGED by the LAW OF LIBERTY.*" James ii. 12. But those mysteries Maria and her company know nothing of; they are hid from the wise and prudent; bond-servants that are under the Law, *know not what their Lord doth*. "But I (saith the Saviour) have called you friends; for all things that I have heard of the Father, I have made known unto you."

Quot. "We find in David a most striking example of evangelical repentance and godly sorrow on the account of sin. *He was a SINNER, but he was NO ANTINO-MIAN.*"

ANSW. "Here my amazement ceases;" or, rather, to use Maria's words, "it greatly increases." I never knew, till now, that the name *Antinomian* meant a *saint* that *never fell*. David was a *sinner*, but no *Antinomian*. I thought that, by the name *Antinomian*, Maria intended to have represented me as one of the worst of sinners, which is the sole cause of my offence at the name; knowing, in my own conscience, that I have laboured hard through numberless temptations that have befallen me in the way, to shun the *paths of the destroyer*. But a sinner and an Antinomian are two things—then I have no objection to the name.

QUOT. "Faith is the grand bond of union between Christ and his people."

ANSW. This is one of Maria's *experimental truths*; which, by the by, is an *arrant lye*. The elect were united to Christ from eternity, before ever *Faith* was upon earth, and will be in *union* with him in heaven to all eternity, when faith will be no more. I proved this to be a *lye* in my last Answer, and Maria must have the face of a devil to publish it the second time; but she cannot deliver her soul from the works of her Father, nor say, "is there not a *lye* in my hand?"

QUOT. "So that those who live and die without being  
"made



"made partakers of *vital faith*, it is evident, never were united to Christ any other way."

ANSW. This is half *truth*, and half *lies*. They that live and die without real faith shall perish. But all the elect were united to Christ, not by faith, but by another way; namely, by the *bond* of God's everlasting love to them in Christ Jesus; so that the bond of union is God the Father's love to us, not our faith in the Saviour.

QUOT. "In the fulness of time he unites those to himself, by implanting in their hearts vital faith, as a divine abiding, holy principle, by which they are cut off from their old stock, and are ingrafted into the new living Vine."

ANSW. "Christ takes into union his people, by implanting in their hearts vital faith. Faith cuts them off from the old stock, and Faith unites to the living Vine." Here are three *lies*. God, by loving-kindness, not faith, draws us to Christ, and calls us to the fellowship of his Son. The *sword* of the Spirit, which is the word, and not faith, cuts us from the old stock, and the Spirit of Love, not Faith, unites us to the living Vine.

QUOT. "On this grand union, which is Faith, doth all sanctification, and communion, and walking with God, depend."

ANSW. This is another *lye*. *Sanctification*, by the decree of God from eternity, and by the death of Christ on the cross, and by the reception and operations of the Spirit, does not depend upon faith; for faith is not that first and grand cause on which “*sanctification depends*,” but faith depends upon that, and is the effect and fruit of it.

QUOT. “It is God the Holy Ghost who alone can “*create this faith*.”

ANSW. Real faith is produced under the operations of the Spirit, and is therefore called a fruit of his; but, as to Maria’s *created faith*, I read nothing of that. It was made at Enfield; for I am sure, that God had never any hand in making such a *creature*.

QUOT. “It is impossible for a dead sinner; that is, a “dead man in sin; to give himself *spiritual life*, that is, “*divine faith*.”

ANSW. I read of *Christ living in Paul*, and of Paul’s *living by the faith of Christ*; but there is a difference between CHRIST, who is the *life*, and *faith*, by which we live on Christ. Christ is the *bread*, faith is the *hand*; man’s hands are not his *life*, but *bread*; men live not upon their *hands*, which God makes, but upon *loaves* of bread, which the *bakers* make.

Thou

Thou seest, reader, the drift and end aimed at in this mystery of iniquity, in this composition of lyes and deception; it is to bring the child of God under the unbearable yoke of the Law, and into the spirit of bondage: for the Law is represented as the *only rule of right and wrong*, as the *only Law* that requires obedience. No obedience is mentioned in her whole piece but obedience to God, or to Christ, under the Moral Law, as the only Rule of life, walk, and conduct. The devil, that set these authors to work, has blinded their eyes, so that the light of the glorious Gospel of Christ shines not unto them. God has hid their heart from understanding, and therefore he shall not exalt them; and Satan, who sets these blind hypocrites on, knows how prone weak believers are to seek heaven by the works of the Law; because, such a poor soul thinks it is making God some amends for past faults. Hence the wise man says, "There is a way that seemeth right unto a man, but the end thereof are the ways of death." This way is not the broad way, or way of sin, for no man thinks that to be the way to heaven; conscience will not allow of such a thought: the way to heaven, by the works of the Law, is the way that seems right. Hence some blind guides, who are called Gospel Preachers, cry out, "If we are not under the Law, what are we to obey? What is the Rule of obedience? What, doth the believer yield no obedience? What, live



“live as we list?” This is their ignorance; this their carnal logick, and their damnable deceptions: this is the very doctrine of the Judaising teachers, who followed Paul, and subverted the Galatians. “They had begun in the Spirit, and then they aimed to be made perfect by the flesh.” *Gal. iii. 3.* The Galatians perfection by the Law, and Maria’s conduct by her Rule, are synonymous terms, and mean one and the same thing. But what doth God call this turning to the Law, for perfection or sanctification? he calls it *disobedience*. And what does he call their conformity to the Law? he calls it *foolishness*: O foolish Galatians! And what name does he give the *spirit* of these seducers? that of *witchcraft*: *who hath bewitched you?* Maria’s *experimental truths* are nothing but *witchcraft*; and, if there is life in that muscle, I hope to kill her by the sword of the Spirit; for God hath said, “*Thou shalt not suffer a witch to live.*—O foolish Galatians! “*who hath BEWITCHED you, that you SHOULD NOT OBEY THE TRUTH; before whose eyes Jesus Christ hath been evidently set forth, crucified among you?*” *Gal. iii. 1.*

But, perhaps, my reader will say, what does Paul mean by *obeying the truth*? Answer. *Grace and truth* are set in opposition to the *Law*. *The Law was given by Moses, but grace and truth came by Jesus Christ.* *Truth* signifies the covenant of life and peace, which is sometimes called a *commandment*;

ment: as it is written. " And ye shall know, that  
 " I have sent this *commandment* unto you, that my  
 " *covenant* might be with *Levi*," saith the Lord of  
 Hosts. " My *covenant* was with him *of life and*  
 " *peace*; and *I gave them to him* for the fear where-  
 " with he feared me, and was afraid before my  
 " name. The LAW OF TRUTH *was in his mouth,*  
 " and *iniquity* was not found in his lips; *he walked*  
 " *with me in peace and equity, and did turn many*  
 " *away from iniquity.* For the priest's *lips should*  
 " *keep knowledge,* and they should seek the *Law at*  
 " *his mouth:* for he is the *messenger* of the Lord of  
 Hosts." Mal. ii. 4, 5, 6, 7. Now, reader, ob-  
 serve, here is, in the first place, a *commandment* men-  
 tioned, which God says, is *My covenant*, the cove-  
 nant of *life and peace*. It is afterwards called the  
*Law of truth*; and afterwards it is called *knowledge*,  
 that the *priest's lips should keep*, and the *Law* that  
 should be *sought at his mouth*. This *Law of truth*  
 is not now to be found in *Levi*, but in Melchize-  
 dek; not in a legal priest, but in our *great High-*  
*priest*; for he is the *great messenger* of the covenant,  
 and of the Lord of Hosts: and this *Law* is to be  
 found in the mouth of every minister of the Spirit.  
 As *truth* is here called a *Law*, which requires *spi-*  
*ritual obedience* and service in the newness of the  
 Spirit, and not in the oldness of the letter; it makes  
 Paul cry out, " O foolish Galatians! who hath be-  
 " witched you, that you should not *obey the truth*?  
 " Receive

“ Received ye the Spirit by the works of the Law,  
 “ or by the hearing of faith? Are ye so foolish,  
 “ having begun in the Spirit, are ye now made  
 “ perfect by the flesh?—Obey the truth, stick to this  
 “ covenant of life and peace, and go on with your  
 “ service in the newness of the Spirit; for, as many  
 “ as walk according to this *Rule*, peace be on them,  
 “ and mercy, and upon the Israel of God.” Receiving  
 the truth in the faith of it, and in the love of  
 it, and walking in that faith that worketh by love,  
 and keeping a good conscience toward God, is *obey-*  
*ing the truth* to all intents and purposes—and never  
 mind being called Antinomians; such souls obtain  
 a good report through faith. God says of such  
 an one, that he “ feared me, and was afraid before  
 “ my name; that he walked with me in peace and  
 “ equity, and did turn many away from iniquity.”  
*Mal. ii. 5, 6.* But what does he say of these hy-  
 pocrites, that subvert the souls of his saints, and  
 traduce them as vile and licentious? “ But ye are  
 “ departed out of the *way*: ye have caused many to  
 “ *stumble at the Law*; ye have *corrupted the cove-*  
 “ *nant of Levi*, (saith the Lord of hosts.) There-  
 “ fore have I also made you contemptible and base  
 “ before all the people, according as ye have not  
 “ *kept my ways*, but have been *partial in the Law*  
 “ of truth.” *Mal. ii. 8, 9.* And I should not won-  
 der if God were to make some of our modern hy-  
 pocrites as base and contemptible as he made the  
 Jewish



Jewish priests; for their vain jangling is of the same cast. Perverting the Scriptures, and subverting the saints, was the trade that they carried on, and so do these.

I know that I might have extracted one half of the book, and have set it to contradict the other, and so have couched an answer in a three halfpenny volume. But as the glorious liberty of the children of God is a *doctrine* that to me shines brighter and brighter, I am glad of every opportunity to assert it; and, when I can silence a fool, by enforcing the truth, I think I kill two birds with one stone; and make my own lamp shine the brighter, by placing it opposite to Maria's *Will-o'-the-wisp*.

But Maria tells us, that she has taken off an hundred likenesses in her wonderful performance—and I now intend to shew the reader, that the *physiognomy* of John Ryland, and his maid Maria, are the most striking and picturesque in all the exhibition.

Maria's piece, reader, is, she tells us, a *refutation of errors*; and, if you read the following extracts, you will say, "That's a truth, and we cannot deny it:" for Maria's *experimental truths* entirely refute her *sound doctrines*, and Mr. Ryland's tenets refute all his sentiments; so that the pill entirely swallows up the bolus, and choaks the quack instead of the patient. But this is no wonder: Maria can write upon *any* subject; it should have been *many* subjects; because this piece is a miscellany of many things, truth and grace excepted.

I doubt,

I doubt, reader, whether thou wilt be able to follow me through the following *refutations*, without *tittering* and *laughing*. If thou canst, thou hast got more solidity about thee than I have : for, surely, I never laughed more than I have in this work. The wise man says, “ A foolish woman is loud and “ clamorous ; she is simple, and *knoweth nothing*.” And, by following me a little farther, thou wilt find the truth of another proverb, that of her ways thou wilt know nothing : “ Lest thou shouldst ponder “ the path of life, *her ways are moveable, that thou “ canst not know them*.”

I have, reader, selected some of her sound doctrines, and placed them against her experimental truths, in an opposite column ; so that, when thou hast read one doctrine established, thou must look to the opposite extract that destroys it.

The left-hand column in the page *builds up*, the right-hand column *knocks down*. Moreover, lest the reader should puzzle or involve his mind in these deep mysteries, I have placed my *key* over every *quotation*, in order to unlock the *mystery*, and guide the reader into the *sense* of the *propheteſs*. At the beginning of every introduction of mine, the reader will find the word *Key*; and, at the beginning of every extract from her, the word *Quot*.

N. B. The Reader must not read the whole column down, but he must read one extract on the left-hand at a time, and then the opposite extract, which contradicts it.

KEY.

**KEY.** The Prophetess detecteth the base *Antinomian*, considereth his destructive *tenet*, establisheth the authority of the *Moral Law*, and that it hath never CEASED to be the believer's infallible rule.

*Last Farewell, p. 14.*

**QUOT.** The next thing I mean to consider, is that grand *Antinomian TENET*, that the *Moral Law* has CEASED to be the rule of a believer's conduct.

**KEY.** The Prophetess sheweth, that the *believer* is not UNDER the *Law*, but redeemed entirely from it. That the *ministration of death*, engraven on tables of stone (1 Cor. iii. 7.) must apply its *killing sentence to the sinner*; that thereby the *Law* may become dead to the sinner, and the sinner dead to that, before he can be married to the great *Husband* of the church.

*Last Farewell, p. 25.*

**QUOT.** Thou art not UNDER the *Law*, for Christ hath redeemed thee from it. It is DEAD to thee, as a covenant of works; and thou art DEAD to it, that thou mayest be married to another husband.

**KEY.** The Prophetess sheweth, that the *old commandment*, which was given to Christ in eternity, commanding him to give the blessing of eternal life to Mount Zion, is the *Moral Law*; which is the *old rule*, and that no new rule was ever given; but, as a covenant of works, this rule is DONE AWAY.

*Last Farewell, p. 19, 20.*

**QUOT.** As though the apostle had said,

**KEY.** The Prophetess considereth the nature of a *covenant of works*, abolisheth the commanding and condemning authority of the *Moral Law* as such; and that to the believer its legal power has CEASED, and that its authority has no EXISTENCE.

*Last Farewell, p. 15.*

**QUOT.** That, to the *believer* in the Lord Jesus Christ, the *Moral Law* has CEASED to EXIST as a *covenant of works*, is a grand and glorious TRUTH.

**KEY.** The prophetess sheweth, that the *Moral Law*, or the *ministration of death*, which casts, condemns, and kills the sinner, and to which the sinner becomes dead respecting any hope therein, or expectation therefrom; the *Law* becoming also dead to him, is a *Law of love*.

*Last Farewell, p. 17.*

**QUOT.** [Dead] to what Law? The *Moral Law*? Some say, the LAW OF LOVE, and I grant it; for the *Moral Law*, and the LAW OF LOVE, are synonymous terms, and mean one and the same thing.

**KEY.** The Prophetess sheweth, that the *old commandment*, or the *Moral Law*, is not DONE AWAY, nor in any sense abrogated, but the full force thereof still remains. She explaineth her meaning, touching her rule of conduct, and plainly calls it the *believer's RULE OF RIGHTE-  
OUSNESS*.

*Last Farewell, p. 20.*

**QUOT.** This was written to BELIEVERS;



said—I lay down no *new rule* for you as believers, to form your life and conversation by. I refer you to the old commandment, the same that was given you from the beginning: it is **DONE AWAY INDEED** as a *covenant of works*.

**KEY.** The Prophetess asserts the holiness of her *gentle reader*, who is favoured with divine grace, that such an one is not an Antinomian, nor loose liver, being delivered from the dominion of sin: and assigns a reason thereof; namely, because such souls are not **UNDER the Law**, but **UNDER the grace of God**.

*Last Farewell, p. 25.*

**QUOT.** If this is thy habitual frame of mind, *gentle reader*, thou art one of those happy ones, to whom the promise declares, **SIN** shall not have *dominion* over you, for you are not **UNDER THE LAW**, but **UNDER GRACE**.

**KEY.** The Prophetess sheweth the glorious liberty of her *believer* from the *yoke of bondage*: that the *Law*, as a legal yoke, or a *covenant of works*, has no *existence*, but as such it hath **CEASED TO EXIST**; and this is granted, both by the *evangelical* and the *legal parties*.

*Last Farewell, p. 15.*

**QUOT.** That, to the believer in the Lord Jesus Christ, the **LAW** has **CEASED TO EXIST** as a *covenant of works*, is granted on both sides of the question.

**KEY.** The Prophetess renews the attack, and insists upon the old commandment's being the Moral Law, and that the *Law* is *done away*.

*Last*

**LIEVERS**; and it is a strong attestation, that the *Law* is *not abrogated*, but *still remaining* in **FULL FORCE** as the **RULE OF RIGHTEOUSNESS**.

**KEY.** The Prophetess brings the *gentle reader* again under the legal yoke; and, by a *transposition of terms*, obliges him to the observance of the *Moral Law*; with this proviso, that he has any rationality, grand reasonings, or that he is favoured with the faculty of thinking.

*Last Farewell, p. 16.*

**QUOT.** What can be more evident, than that **EVERY CREATURE** is *under a natural obligation* to obey the commands of its Creator? and **UNDER A MORAL OBLIGATION**, as they are not only *creatures*, but creatures possessed with rationality, grand reasoning, thinking faculties.

**KEY.** The Prophetess sheweth, that the **BELIEVER**, as well as the *infidel*, are under the *Moral Law*: that the *Law* still **EXISTS**, or the apostles must be charged with nonsense; and that none but an *Antinomian* would bring such a charge against an apostle, or deny the **EXISTENCE** of the *Law*.

**QUOT.** Whosoever! [It takes in both the *believer*, and the *unbeliever*] *committeth sin*, transgresseth also the *Law*; consequently, the *Law* still **EXISTS**, or else the apostle wrote *nonsense*, which *none* but an *Antinomian* can suppose.

**KEY.** The Prophetess reassumes her ground against the *Antinomian*; and insists upon it, that the *Law* is *not done away*; that such an idea never entered an apostolick mind.

**QUOT.**

*Last Farewell, p. 20.*

QUOT. The old commandment, the same that was given you from the beginning; it is **DONE AWAY IN-DEED** as a covenant of works.

KEY. The Prophetess *asserteth* the **NON-EXISTENCE** of the *Law*, as a *covenant of works*, which is a *truth* of her own; and applaudeth the *glory* and *grandeur* of that truth.

*Last Farewell, p. 15.*

QUOT. The *Moral Law* has **CEASED TO EXIST** as a *covenant of works*. This is a *grand* and *glorious TRUTH*.

KEY. The Prophetess reinforces her arguments against the *Antinomian*; opposeth his base thoughts touching the *yoke* of the *Moral Law*, which, Peter says, *neither we nor our fathers were able to bear*: which Paul calls *serv'ing God in the oldness of the letter*. Rom. vii. 6.

*Antinomianism Unmasked, p. 13.*

QUOT. The Antinomian thinks that the *Moral Law* is not to be considered as the **RULE** of a *believer's conduct*.

KEY. The Prophetess enforceth the **LAW** as a *rule of conduct*, notwithstanding all the objections made against it. And in a second quotation explains *her rule of conduct* to be the *believer's rule of righteousness*.

*Last Farewell, p. 20.*

QUOT. Neither *Paul*, nor *James*, had any *idea* that the *Moral Law* was *abolished*, and **DONE AWAY**.

KEY. The Prophetess holds fast her integrity against the *Antinomian*; refutes the notion of the *Law* being *done away*, or of it's ever **CEASING TO EXIST** as a *covenant of works*; which is proved from the *eternity* and *immutability* of it's nature.

*Last Farewell, p. 15.*

QUOT. The **LAW** is the *eternal rule of righteousness*, and is *incapable* of any **VARIATION**.

KEY. The Prophetess sheweth, that not the *yoke* of the *Law*, but the *Saviour's easy yoke*, is submitted to by the *Church*: and that submitting to the word of life in the Gospel, as a *Rule*, is *real obedience*; and that the *Church's service* is *filial* and *evangelical*, under the yoke of *Faith*; and not the *legal service* under the *Law*.

*Last Farewell, p. 17.*

QUOT. She takes **HIS YOKE** upon her; and feels herself under the *strictest obligations* of *duty*, *love*, and *gratitude*, to yield the most *filial*, *evangelical OBEDIENCE* to his *commands*; as well as to believe, and rejoice in his promises.

KEY. The Prophetess sheweth the blessed state of a believer, who receives fresh vigour and courage from the Saviour. And asserts, that sin has no dominion over such; for they are not under the *LAW*, which is the *strength of sin*, (1 Cor. xv. 56.) but under *Grace*, that subdues it.

*Last*

*G*

*Antino-*

*Last Farewell, p. 17.*

QUOT. Some say, the Law cannot be a *perfect rule of conduct*, because it says nothing upon some subjects which are noted in the precepts of the New Testament. Page 20, The Law is not abrogated, but still remains in full force, as the **RULE OF RIGHTEOUSNESS**.

KEY. The Prophetess enforceth the *legal rule*; asserteth an apostolick expression (not to be found in the Bible) in defence of it. Her *rule of conduct* is explained to be the *Rule of Righteousness*: the transgressor thereof is thrown to the devil.

*Antinomianism Unmasked, p. 50.*

QUOT. However, (says the apostle) the LAW still remains as the *Rule of Righteousness*; and every transgression of it is sin; and he that committeth sin is of the devil.

KEY. The Prophetess sheweth, that if the *Moral Law is done away*, the believer cannot be culpable of blame by any other rule; that he cannot be tried or judged by any other law.

*Last Farewell, p. 20.*

QUOT. If the Law is so done away, as that the believer, do what he will, cannot sin, because there is no Law to forbid, and, by forbidding, make the action criminal; why did the Holy Spirit dictate, under the Gospel dispensation, this Scripture—Whosoever committeth sin, transgresseth also the Law, for sin is the transgression of the Law?

KEY.

*Antinomianism Unmasked, p. 32.*

QUOT. He who is the author and finisher of his Faith, strengthens that noble warrior, and inspires it with fresh vigour and courage. So that the believer is enabled to say, "I thank God through Jesus Christ our Lord. Sin shall not have dominion over me; for I am not UNDER THE LAW, but under Grace."

KEY. The Prophetess sheweth, that the *New Covenant, not the Old*, (Jer. xxxi. 32, 33.) which Paul calls the *LAW of his mind*, in which he delighted after the inner man, and which with his mind he served, namely, the *Law written on the tables of the heart*, not on tables of stone, is the *Church's RULE*.

*Antinomianism Unmasked, p. 61.*

QUOT. This is the experience of the Church of Christ, while in her militant state. The *laws of her King are written upon her heart*, and are the *RULE of her CONDUCT*.

KEY. The Prophetess maketh the authority of the Law null and void. Asserteth the *Law to be done away as a covenant of works*, which sets aside all its *morality*: and that which remains for the believer to do, is to consider the *Moral LAW as a RULE*; which consideration, when it has passed through the believer's head, is transubstantiated into a *truth* of considerable magnitude.

*Last Farewell, p. 20.*

QUOT. I refer you to the Old Commandment: it is *DONE AWAY*, indeed, as a *covenant of works*, (page the 15th.) But, that the *Moral Law* ought still to be considered as a *Rule of the believer's conduct*, is as great a *truth*: it is the *eternal Rule of Righteousness*.

KEY.



**KEY.** The Prophetess asserteth the *weakness of sin*, and the **OMNIPOTENCE** of *grace*.

*Last Farewell, p. 25.*

**QUOT.** *Sin shall not have dominion over you, for you are not under the Law, but under grace.*

**KEY.** The Prophetess sheweth that *union* (which is effected by the indwelling of the Spirit of Love) is **WROUGHT in the soul by FAITH**. The *Antinomian* charged with a *denial* of this truth.

*Last Farewell, p. 13.*

**QUOT.** The *Antinomian* denies *vital, experimental, personal UNION*, **WROUGHT in the soul by FAITH**.

**KEY.** The Prophetess sheweth, that *Faith* (which the Scriptures call the saint's **VICTORY**) is the *giver* of *itself*, and of all other *victory*.

*Last Farewell, p. 14.*

**QUOT.** *FAITH gives the soul VICTORY over Sin, Satan, and the World.*

**KEY.** The Prophetess sheweth, that *Faith* (instead of the word of God) is a *sword*, which **CUTS** the sinner from the *old stock of nature*, and *ingrafts* him into the **RENOWNED VINE**; and that *Christ*, and not **FAITH**, *works the saint's union*; and that *Faith* is *Christ's plant*, and not the *Spirit's creature*.

*Last Farewell, p. 22.*

**QUOT.** [*Christ*] by an act of divine sovereignty, **UNITES to himself**,

**KEY.** The Prophetess sheweth the **OMNIPOTENCE** of *sin*, and the *impotence* of *grace*.

*Last Farewell, p. 15.*

**QUOT.** At other times *sin rouses up all it's powers*, attempts to shake off the yoke; and even **PREVAILS** so far, as to take the new man [which is grace] **CAPTIVE**.

**KEY.** The Prophetess sheweth, that **FAITH** does not work spiritual union in the soul, but that the *Spirit* of union **CREATES FAITH**.

*Last Farewell, p. 22.*

**QUOT.** It is the **HOLY GHOST** who alone can **CREATE** this **FAITH** in the *soul* of a sinner.

**KEY.** The Prophetess sheweth, that *Faith* is not a *person*, consequently not the *giver* of any thing; and that *Faith* is no more than a **HAND**, that *receives* all *grace* and *help* from the Saviour.

*Last Farewell, p. 22.*

**QUOT.** Because **FAITH**, as a **HAND**, receives *Christ* as the justifying righteousness of the soul; and *actually RECEIVES* out of his *fullness* all those *communications* of *divine grace*.

**KEY.** The Prophetess sheweth, that instead of *Faith WORKING vital union*, it is no more than an *attendant on the word*; and that the *Scriptures*, and not *Faith*, is the *sword* which **CUTS down** all opposition.

*Last Farewell, p. 23.*

**QUOT.** *Faith* comes by *hearing*, and *hearing* by the *word* of God. The

*self*, by *implanting* in their hearts VITAL FAITH, by WHICH they are CUT OFF from the *old stock*, and are *ingrafted* into the *new*, the *living Vine*.

KEY. The Prophets asserteth the *salvation of the believing soul*, from the love and power of all sin; and likewise *liberty from bondage and fear*, which come by the Law; and the blessing consequent upon the glorious liberty of the Gospel.

*Antinomianism Unmasked*, p. 23.

QUOT. In this way the Lord Jesus Christ sanctifies his people, and actually *saves them* from the love and power of sin: for, when this is the case, they are brought into the *glorious liberty of the Gospel*; they become the *Lord's free men*, to serve him without fear, in holiness and righteousness before him, all the days of their lives. God has been graciously pleased to give his believing people, in his word, a multitude of exceeding great and precious promises, whereby they are stiled the heirs of promise.

The word of God is the SWORD of the Spirit; and when the Holy Ghost takes this noble sword into his almighty hand, he makes it quick and powerful, CUTTING down all opposition.

KEY. The Prophets asserteth the right of those who FEEL themselves under the dominion of sin and satan, to rejoice in the liberty of the Gospel; and that such captives are the Lord's free men, and that those should rejoice in liberty though in captivity; and that such should rejoice in salvation, though under the power of sin and satan. From this consideration, that though sin has dominion over him, yet it has no dominion; for, although he is a captive, yet not a slave, though he feels himself a SLAVE both to sin and satan.

*Antinomianism Unmasked*, p. 62.

QUOT. Such as conclude they have no right to rejoice in the liberty of the Gospel; that they are not the Lord's free men, but still SLAVES to sin and satan, still under the reigning power of sin, and consequently not partakers of Christ's salvation. Now, lest any of these whose hearts the Lord would not have made sad, should be made sad through any thing contained in this treatise, I would wish to observe, that wherever sin is hated, not only in it's consequences and punishment, but in it's nature and practice; where it is struggled with, fought against, prayed against, and groaned under; it has no DOMINION: the soul, though a CAPTIVE, is not a SLAVE.

Thou

Thou mayest see, Reader, by these few jarring founds of discord, “ that a clamorous woman’s ways  
“ are *moveable*, so that thou canst not *know them*.” As for her asserting, that the *Moral Law is done away as a covenant of works*, it is an *arrant lye*, and has no foundation in God’s book. The saint is delivered from it, that he may be saved : “ he that is of  
“ the works of the Law, is under the curse.” Whatever LAW, Reader, thou livest and diest under, by that *Law* wilt thou be *judged* in the great day ; as it is written, “ And I saw the dead, small and  
“ great, stand before God ; and the books were  
“ opened ; that is, the *book of the Law*, the *book of*  
“ *Conscience*, and the *book of God’s Remembrance*.  
“ And another *book* was opened, which is the *Book of*  
“ *Life* : this is the fourth book. And the dead were  
“ *judged* out of those things which were written in  
“ the books according to their *works*.” [Some were of the *works of the Law*, and some of the *works of Faith*.] “ And they were judged every man according to his works ; and whosoever was not  
“ found written in the Book of Life, was cast into  
“ the lake of fire.” *Rev. xx. 12, 14, 15*. If thou, Reader, should die in faith, thou diest under the covenant of Grace, and shalt be judged by the Book of Life ; but if thou diest under the Moral Law, thou shalt be judged by the Law, and not by the Book of Life. He that is under the laws of Great  
Britain



Britain, is not judged by the laws of Turkey. He that dies under the Law, shall be cursed by the Law; and he that dies under the Gospel, shall be blessed with eternal life.

O Reader! let no one "*bewitch thee*, that thou should not *obey the truth*." Gal. iii. 1. Cleave to Christ, "*and ye shall know the truth*, and the *truth shall make you free*." John, viii. 32.—"Who-  
so looketh into the *perfect LAW of liberty*, and CONTINUETH (mark that CONTINUETH) *therein*, he being not a forgetful hearer, but a *doer of the work*, (which *work* is the *work of faith*) this man shall be *blessed in his deed*." James, i. 25. Stand fast, therefore, in the liberty wherewith Christ hath made you free, and be not again entangled with the yoke of bondage." God calls such souls not servants, but sons; not strangers and foreigners, but *fellow-citizens* with the saints, under the King of Zion, "where God commanded the blessing, even life for evermore." Such are *children*, (not of the bond woman) *but of the free*; and God declares, that by the Law of Liberty shall they be judged at last. "*So speak ye, and so do, as they that SHALL BE JUDGED BY THE LAW OF LIBERTY*." James, ii. 12.

Pay no regard to the scribblings of this woman,  
Reader;

Reader: she knows nothing of God; nor can she explain one truth of the Bible, or describe one grace in it's operations, if it was to save her soul from hell. The Church swarms with such hypocrites, whose end shall be according to their works.

P. S. If the Reader would know, whether our great Apostle ever had any idea that the Moral Law is *abolished*, with respect to the believer in Christ, I refer him to the third chapter of the Second Epistle to the Corinthians, from the 6th to the 13th verse, where he will find more of the matter than ever I have written.

F I N I S.